AN ABRIDGMENT OF Christian Doctrin.

With Proofs of

SCRIPTURE

FOR

Points Controverted Catechistically explain'd,

By way of

Question and *Answer*.

Permissu Superiorum.

Isa. xxx. xxi.
This is the Way, walk ye in it.

LONDON,
Printed by *Henry Hills*, Printer to the Kings most Excellent Majesty, for His Household and Chappel; and are to be sold at his Printing-House on the [illegible] side, in *Black-fryers*.

To the Reader.

THE *Principal Part of this* Catechiſm *is an* Abridgment of Chriſtian Doctrin ; *defended and clear'd by Proofs of Scripture, in Points controverted between* Catholics *and* Sectaries, *and explain'd by the familiar way of* Queſtion *and* Anſwer.

To this in the former Impreſſions was only adjoyn'd a neceſſary Expoſition of the Maſs, our Ladies Office, *and the* Feſtival Days of the Year : *But to this laſt Edition is added an Explication of certain* Ceremonies of the Church, *which now renders it capable of Inſtructing the Ignorant in the whole Doctrin and Diſciplin of the Catholic Church. Beſides, I have corrected ſome falſe Citations, and other Errata's, which by the Printers negligence, occurr'd in the former Impreſſions.*

Peruſe it (Good Reader) with ſuch Charity as I have penn'd it, and if by its Peruſal thou ſhalt become more knowing in the Law of Chriſt, and in Practiſe more dutiful to God and thy Neighbor, it will abundantly recompence the Labor of

Thy well-wiſhing Friend

and Servant in

CHRIST,

APPROBATIO.

CUm Liber inſcriptus, *An Abridgment of Chriſtian Doctrin*, &c. Authore viro docto *H. T.* mihi probe noto, in tertia Editione, quam non indiligenter perlegi, nihil contineat contra Sanam Doctrinam, vel Bonos Mores; multa verò partim ſcitu neceſſaria, partim valde utilia dilucide & ſuccincte, in Fide Catholica inſtituendis proponat, dignum cenſeo qui ob Publicam Utilitatem Typis evulgetur.

Datum *Duaci* Martij 11. 1649.

Gulielmus Hydeus S. T. D. ac Profeſſor, Collegij Anglorum Duacenſis Præſes & Librorum Cenſor.

AN

AN ABRIDGMENT OF Christian Doctrin, &c.

CHAP. I.

What a Christian is: And of the Blessed Trinity.

Question. CHild! *What Religion are you of?*

Answer. Sir by the Benefit and Grace of God, I am a Christian.

Q. *Whom understand you by a Christian?*

A. Him that inwardly believes, and outwardly professes the Faith and Law of Christ.

Q. *When are we oblig'd to make an external Profession of it?*

A. As often as Gods Honor, our own, or Neighbors good requires it.

Q. *How prove you that we are bound outwardly to profess our Faith?*

A. Out of S. *Mat* 10. 32. where Christ saith, *Every one therefore that shall confess me before men, I will confess him before*

before my Father which is in Heaven. But he that shall deny me before men, I also will deny him before my Father which is in Heaven.

Q. *Are we bound also to venture the ruine of our Estates, the loss of our Friends, and to lay down our very Lives for the Profession and Defence thereof?*

A. Doubtless we are; seeing the reward we expect in Heaven infinitely exceeds all the Pleasures and Punishments of this Life: And because Christ, the Son of the living God, has suffered far greater things for us, even to a disgraceful Death on the Cross, and therefore it were base Ingratitude in us, not to be ready to give our Lives for him, as often as his honor shall require it. *Luke* 14. 26. 33.

Q. *In what doth the Faith and Law of Christ chiefly consist?*

A. In two principal Mysteries, namely, the *Unity* and *Trinity* of God, and the *Incarnation* and *Death* of our Savior.

Q. *What means the* Unity *and* Trinity *of God?*

A. It means that in God, there is but one only Divine Nature or Essence, and that in the same one Divine Nature there are Three Persons, the *Father*, *Son*, and *Holy Ghost*.

Q. *How shew you that?*

A. Out of 1 S. *John.* 5. 7. *There be Three which give Testimony in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One.*

Q.

Q. *Why are there but Three Perſons only?*

A. Becauſe the Father had no Beginning nor proceeds from any other Perſon: the Son proceeds from the Father, the Holy Ghoſt proceeds from the Father and the Son.

Q. *Why are theſe Three Perſons but one God?*

A. Becauſe they have but one and the ſame Eſſence or Godhead: one Power, one Wiſdom, one and the ſame Goodneſs.

Q. *What means the* Incarnation *and* Death *of our Savior?*

A. It means that the ſecond Perſon of the Bleſſed Trinity was made Man, and died on the Croſs to ſave us.

Q. *In what are theſe two Myſteries contain'd?*

A. In the ſign of the Croſs, as it is made by Catholics, for when we put our right Hand to our Head, ſaying, *In the Name*, we ſignifie *Unity*; and when we make the ſign of the Croſs, ſaying, *Of the Father, and of the Son, and of the Holy Ghoſt*, we ſignifie *Trinity*.

Q. *How doth the ſign of the Croſs Repreſent the* Incarnation *and* Death *of our Savior?*

A. By putting us in mind that he was made Man, to die upon the Croſs for us.

CHAP. II.

Faith Explicated.

Q. *WHat is Faith?*

A. It is a Gift of God, or a ſupernatural Quality, infuſed by God into the Soul, by which we firmly believe all thoſe things which he hath any way revealed to us

Q. *Is Faith neceſſary to Salvation?*

A. It is; S. *Paul* aſſuring, that *without Faith it is impoſſible to pleaſe God. Heb.* 11. 6. And S. *Mark* chap. *ult.* verſ. 16. ſaying, *He that believeth not ſhall be condemn'd.*

Q. *Why muſt we firmly believe matterss of Faith?*

A. Becauſe God hath reveal'd them, who can neither deceive nor be deceiv'd.

A ſecond Reaſon is, becauſe not only all Points of Faith, but alſo the Rule, or neceſſary and infallible Means whereby to know them, to wit. the Church's Oral and Univerſal Tradition, are abſolutely certain and cannot lead us into Error in Faith, elſe we can never ſufficiently be aſſur'd, what is Faith, what not.

Q. *If a Man ſhould deny, or obſtinately doubt of ſome one Point of Faith, would he thereby loſe his whole Faith?*

A. Yes, he would; becauſe true Faith muſt always be entire, and he that fails in one, is made guilty of all, by diſcrediting

crediting the Authority of God revealing it.

Q. *Is it not enough to believe all that is written in the Bible?*

A. No, it is not: For we muſt alſo believe all Apoſtolical Tradition.

Q. *How prove you that?*

A. Out of 2 *Theſ.* 2. 15. *Therefore Brethren* (ſaith S. *Paul*) *ſtand and hold ye the Traditions which ye have learn'd, whether by word, or by our Epiſtle.*

Q. *What other proof have you?*

A. The Apoſtles Creed, which all are bound to believe, altho it be not in Scripture.

Q. *Is Faith only, (as excluding good works) ſufficient to Salvation?*

A. No, it is not; S. *James* 2. 24. ſaying, *Do you ſee how that by works a man is juſtified, and not by Faith only?* And S. *Paul*, ſaying, 1 *Cor.* 13. 2. *If I ſhould have all Faith, ſo as to remove mountains, and have not Charity, I am nothing; and if I diſtribute my goods unto the Poor, and give my body ſo that it burn, and have not Charity, it profiteth nothing.*

Q. *What Faith will ſuffice to juſtifie?*

A. *Faith working by Charity in Jeſus Chriſt*, Gal. 5. 6.

Q. *What Vice is oppoſit to Faith?*

A. Hereſie.

Q. *What is Hereſie?*

A. It is an obſtinate Error in things that are of Faith.

Q. *Is it a grievous Sin?*

A. A very grievous one; becauſe it wholly divides a Man from God, and leads to Atheiſm, Chriſt ſaying, *If he will not hear the Church, let him be to thee as an Heathen and a Publican.* S. Mat. 18. 17.

CHAP. III.

The Creed Expounded

Q. *WHat is the* Creed?

A. It is the Sum of our Belief.

Q. *Who made it?*

A. The twelve Apoſtles.

Q. *At what time did they make it?*

A. Before they divided themſelves into the ſeveral Countries of the World to Preach the Goſpel.

Q. *For what end did they make it?*

A. That ſo they might be able to teach one and the ſame Doctrin in all places.

Q. *What doth the Creed contain?*

A. All thoſe chief things which we are bound to believe concerning God and his Church.

Q. *What is the firſt Article of the* Creed?

A. I believe in God the Father Almighty Creator of Heaven and Earth.

Q. *What ſignifies* I believe?

A. It ſignifies as much as I moſt firmly and undoubtedly hold.

Q.

Q. *What means* I believe in God?

A. It means not only that I firmly believe there is a God, but also that I am piously affected to him, as to my chiefest good and last end, with confidence in him, or otherwise that I move unto him by Faith, Hope and Charity.

Q. *What signifies the word* Father?

A. It signifies the First Person of the most Blessed Trinity, who by Nature is the Father of his own only begotten Son; the Second Person of the Blessed Trinity, by Adoption is the Father of all good Christians; and by Creation is the Father of all Creatures.

Q. *What means the word* Almighty?

A. It means that God is able to do all things as he pleaseth, that he sees all things, knows all things, and governs all things.

Q. *Why is he call'd* Almighty *in this place?*

A. That we might doubt of nothing which follows.

What signifies those words, Creator of Heaven and Earth?

A. They signifie that God made Heaven and Earth, and all Creatures in them, of nothing, by his sole word. *Gen.* 1.

Q. *What moved him to make them?*

A. His own meer goodness, that so he might communicate himself to Angels and to Men, for whom he made all other Creatures.

Q. *When did God create the Angels?*

A. On the first Day, when he created Heaven and Earth. *Gen.* 1. where *Moses* implies the Creation of the Angels in the word *Heaven*, and makes no other mention of it. The *Nicene* Creed interprets the Apostles so to mean in their Creed, by *Creator of Heaven and Earth*, when it expounds the sense to be, *Of all visible and invisible things.*

Q. *For what end did he create them?*

A. To be Partakers of his Glory, and our Guardians.

Q. *How prove you by Scripture that they be our Guardians.*

A. Out of S. *Matth.* 18. 10. where Christ saith, *See ye that ye despise not one of these little ones: For I say unto you, their Angels in Heaven always see the face of my Father which is in Heaven.*

Q. *Do the Angels know our Necessities, and hear our Prayers?*

A. Doubtless they do, since God has deputed them to be our Guardians; which is also prov'd out of *Zach.* 1. 12. where an Angel prays for two whole Cities, the words are, *Then the Angel of the Lord answered and said, O Lord of Hosts, how long wilt thou not have mercy on the cities of Judah and Jerusalem, against which thou hast had indignation these seventy Years.*

Q. *What Scripture have you for praying to Angels?*

A. *Gen.* 48. 16. where *Jacob* on his Death-

Death-bed prayed to an Angel for *Ephraim* and *Manasſes*, ſaying, *The Angel of the Lord that deliver'd me from all evil, bleſs theſe Children.* This place is cited for Prayer to Angels in the notes of the *Rhemes* Teſtament upon it, and is confirmed to ſignifie a Created Angel by S. *Baſil l.* 3. *cont. dunoni. ſub initio* : And S. *Chryſoſt. hom.* 7. *in laudem Sancti Pauli.*

Q. How did Lucifer *and his fellow Angels fall from their Dignity in Heaven ?*

A. By a rebellious ſin of Pride.

Q. With what ſhall their ruins be repair'd ?

A. With holy Men.

Q. When, and to what likeneſs did God create man ?

A. On the ſixth Day, and to his own likeneſs. *Gen.* 1. 27.

Q. In what doth that ſimilitude conſiſt ?

A. In this, That Man is in his Soul an incorporeal, intellectual and immortal Spirit, as God is. And in this, that as in God there is but one moſt Divine Nature or Eſſence, and yet three diſtinct perſons : ſo in Man there is but one indiviſible Soul, and yet in that Soul three diſtinct Powers, Will, Memory and Underſtanding.

Q. How do you prove the Soul to be immortal ?

A. Out of *Mat.* 10. 28. where Chriſt ſaith, *Fear not them that kill the Body and cannot kill the Soul.*

Q. What other Proof have you?

A. Out of *Eccle.* 12. 7. *At our Death the duſt returns to the earth from whence it was, and the Spirit to God that gave it.*

Q. In what ſtate did God create man?

A. In the ſtate of original Juſtice, and perfection of all natural Gifts.

Q. Do we ow much to God for our Creation?

A. Very much, ſeeing he made us in ſuch perfect ſtate, creating us for himſelf, and all things elſe for us.

Q. How did we loſe original juſtice?

A. By *Adams* diſobedience to God in eating the forbidden fruit.

Q. In what ſtate are we now born?

A. In a ſtate of *Original Sin*, and prone to *Actual Sin*, ſubject to Death.

Q. How prove you that?

A. Out of *Rom.* 5. 12. *By one man Sin entred into the world, and by Sin death, and ſo unto all men death did paſs, in whom all have ſinned.*

Q. Had Man ever died, if he had never ſinned?

A. No, he had not; but had been conſerv'd by the Tree of Life, and been tranſlated alive into the fellowſhip of the Angels.

The Second Article.

Q. SAy *the ſecond Article.*

A. And in Jeſus Chriſt his only Son our Lord.

Q.

Q. Of what treats this Article?

A. Of the ſecond Perſon in the Bleſſed Trinity, in whom we alſo believe and put our Truſt.

Q. What is the ſecond Perſon?

A. He is true God, and true Man in one Perſon.

Q. How prove you that?

A. Out of S. *John's* Goſpel *c.* 1. 1. *In the beginning was the Word, and the Word was with God, and the Word was God,* &c. *And the Word was made fleſh, and dwelt among us.*

Q. What other proof have you?

A. Out of *Phil.* 2. 6, 7. where S. *Paul* ſaith, That Chriſt *when he was in the form of God thought it not robbery to be equal with God, but he hath leſſen'd himſelf, taking the Form of a ſervant, made unto the likeneſs of Men; and found in Habit as a Man.*

Q. Why ſhould God be made Man?

A. To redeem and ſave loſt Man.

Q. Was his Incarnation neceſſary for that end?

A. In a manner it was; becauſe our Offences againſt God were in ſome ſort infinite; as being againſt his infinite goodneſs; and therefore requir'd an infinite Satisfaction, which none could make but God, and he made Man.

Q. What other proof have you for the neceſſity of the Incarnation?

A. Becauſe God is in himſelf ſo ſpiritual, ſublime and abſtract a thing, that he

he

he had not in his Mercy attempered his own inſcrutable greatneſs unto the littleneſs of our ſenſible Capacity, by being made Man, ſcarce one of a Thouſand (and thoſe great Clerks only) would ever have been able to know any thing to the purpoſe of him, or conſequently to love and ſerve him as they ought, (which is the neceſſary means of our Salvation) ſince nothing is efficaciouſly willed, which is not firſt well underſtood.

Q. *What Benefit have we by the Knowledg of God made Man?*

A. It much enflames us with the Love of God, who could not more have dignified Mens Nature, or ſhewed more Love to the World, than to ſend down his only Son to redeem it in our Fleſh.

Q. *What ſignifies the Name* Jeſus?

A. It ſignifies a Saviour. S. *Matth.* 1. 21.

Q. *Is any ſpecial Honor due to that Name?*

A. There is, becauſe it is the higheſt Title of God made Man.

Q. *How prove you that?*

A. Out of *Phil.* 2. 8, 9. 10. where we read, *God hath given unto Chriſt, becauſe he hath humbled himſelf unto the Death of the Croſs, a Name which is above all Names, the Name* JESUS.

Q. *What other Proof have you?*

A. *Becauſe there is no other Name under Heaven given to Man in which we muſt be ſaved.* Acts 4. 12.

Q. *How prove you that we muſt bow at this Name?*

A. Out

A. Out of *Phil.* 2. 10. *That at the Name of Jesus every knee shall bow, of Celestials, Terrestrials and Infernals.*

Q. *What signifies the Name* Christ?

A. It signifies *Anointed.*

Q. *Why was he called* Anointed.

A. Because he was a *Priest*, a *Prophet* and a *King*; to all which Unction appertains.

Q. *With what was Christ anointed?*

A. With all the plenitude of Divine Grace.

Q. *What means the words* His only Son our Lord?

A. They mean that *Jesus Christ* is the only Natural Son of God the Father, begotten, as he is God, and of the same Father from all Eternity, without a Mother; and therefore is coequal and consubstantial to his Father, and consequently infinit, omniporent Creator, and so Lord of us and all things, as the Father is.

The Third Article.

Q. WHat *is the Third Article?*

A. Who was conceived by the Holy Ghost, born of the Virgin Mary.

Q. *What means* Who was conceived by the Holy Ghost?

A It means that the Second Person of the Blessed *Trinity* took Flesh of the Virgin *Mary*, not by a human Generation, but by the work of the *Holy Ghost.*

Q. How

Q. *How prove you that ?*

A. Out of *S. Luke* 1. 31. 35. *Behold* (saith the Angel) *thou shalt conceive and bear a Son*, &c. *the holy Ghost shall come upon thee, and the Vertue of the Highest shall overshadow thee.*

Q. *What understand you by the words*, Born of the Virgin Mary ?

A. I understand that Christ was born of her at midnight, in a poor Stable at *Bethlehem*, betwixt an Ox and an Ass.

Q. *Why at midnight ?*

A. To signifie that he came to take away the darkness of our Sins.

Q. *Why in* Bethlehem ?

A. Because it was the Head City of *Davids* Family, and Christ was of *Davids* Race.

Q. *Why in a poor Stable ?*

A. To teach us to love Poverty and contempt of this World.

Q. *Why between an Ox and an Ass ?*

A. To fulfil that of the Prophet, *Thou shalt be known, O Lord, betwixt two Beasts*, Abacuc. 1. 2. *juxta Sept.*

Q. *What doth the Birth of Christ avail us ?*

A. It perfected in us *Faith, Hope* and *Charity.*

Q. *What signifies* Born of the Virgin Mary ?

A. It signifies that our *Lady* was a Virgin, not only before, but also in and after Child-birth.

The Fourth Article.

Q. *What is the Fourth Article?*

A. Suffered under *Pontius Pilat*, was Crucified, Dead and Buried.

Q. *What understand you by* Suffered under *Pontius Pilat?*

A. I understand that Christ after a painful Life of 33 Years, suffered most bitter Torments under that wicked President *Pontius Pilat.*

Q. *Where did he begin those Sufferings?*

A. In the Garden of *Gethsemane*; that as Sin began in a Garden by the First *Adam*, so might Grace also by the Second.

Q. *What were those Torments?*

A. His *Bloudy Sweat*, his *Whipping* at the Pillar, his *Purple Garment*, his *Crown of Thorns*, his *Scepter of a Reed*, his carrying the *Cross*, and many others.

Q. *What understand you by the words* was Crucified?

A. I understand, He was Nailed to a disgraceful Cross betwixt two Thieves, for our Offences, and to save us.

Q. *Is it lawful to honor the* Cross?

A. Yes, with a Relative Honor it is, because it is a special Memorial of our Saviors Passion, and is called *the Sign of the Son of Man*, S. *Matth.* 24. 30.

Q. *What other Reason have you?*

A. Because the *Cross* was the sacred Altar on which Christ offered his bloody Sacrifice.

Q. *What*

Q. *What Scripture have you for it?*

A. Gal. 6. 14. *God forbid,* (ſaith S. *Paul*) *that I ſhould glory, but in the Croſs of our Lord Jeſus Chriſt.*

Q. *What other Proof have you?*

A. Out of *Phil.* 3. 18. *Many walk* (ſaith S. *Paul*) *whom I have often told you of, and now again weeping I tell you of them, Enemies to the Croſs of Chriſt,* &c. *whoſe end is Perdition.* And out of *Ezek.* 9. 4. where we read, *That ſuch as were ſigned with the Sign* Tau, (which was a Picture and Figure of the Croſs) *were ſaved from the exterminating Angel,* and only ſuch.

Q. *What ſignifies the word* Dead?

A. It ſignifies that Chriſt ſuffered a true and real Death.

Q. *Why was it requiſit he ſhould die?*

A. To free us from the Death of Sin.

Q. *Why dyed he crying out with a loud Voice?*

A. To ſhew he had power of his own Life; and that he freely gave it up for us, being ſtrong and vigorous.

Q. *Why died he bowing down his Head?*

A. To ſignifie his Obedience to his Father in the Acceptance of his diſgraceful Death.

Q. *What means* was buried?

A. It means, that his body was laid in a new Sepulchre, and buried with Honor, as the Prophet had foretold. *Iſa.* 11. 10.

The Fifth Article.

Q. WHat is the Fifth Article?

A. He deſcended into Hell, the third Day he roſe again from the Dead.

Q. *What means*, He deſcended into Hell?

A. It means, that as ſoon as Chriſt was Dead, his bleſſed Soul deſcended into *Limbo*, to free the Holy Fathers who were there.

Q. *How prove you that?*

A. Out of *Acts* 2. 24. 27. Chriſt being ſlain, *God raiſed him up, looſing the Sorrows of Hell*, as it was foretold by the Prophet, *Pſal.* 15. 10. *Thou wilt not leave my Soul in Hell, nor wilt thou give thy Holy One to ſee corruption.*

Q. *What other Proof have you?*

A. Epheſ. 4. 8, 9. *He aſcending on high, hath led captivity captive; he gave gifts to men; and that he aſcended, what is it but becauſe he deſcended into the lower parts of the Earth?*

Q. *Did not he ſo deſcend to* Purgatory, *to free ſuch as were there?*

A. It is moſt probable he did, according to the 1 of S. *Pet.* 3. 19, 20. *Chriſt being dead, came in Spirit, and preached to them alſo that were in Priſon, who had been incredulous in the days of* Noah, *when the Ark was building.*

Q. *What underſtand you by* on the Third Day he roſe again from the Dead?

A. I.

A. I understand when Christ had been dead part of three Days, on the third Day, which was Sunday, he raised up his blessed Body from the Dead.

Q. *Why did he rise again no sooner?*

A. To testifie that he was truly dead, and to fulfil the Figures of him.

Q. *Did he reassume all the Parts of his Body?*

A. He did, even to the least drop of his vital Blood, and the very scattered Hairs of his Head.

Q. *Why did he retain the* Stigma's *and Marks of his Sacred Wounds?*

A. To confound the Incredulity of Men, and to present them often to his Father as a Propitiation of our Sins.

Q. *What Benefit have we by the* Resurrection?

A. It confirms our Faith and Hope, that we shall rise again from Death: *For he who raised up Jesus, will raise us also with Jesus.* 2 Cor. 4. 14.

The Sixth Article.

Q. WHat *is the Sixth Article?*

A. He ascended into Heaven, sits at the right hand of God the Father Almighty.

Q. *What means,* he ascended into Heaven?

A. It means, that when Christ had convers'd Forty Days on Earth with his Disciples after his Resurrection, teaching

ing them Heavenly things, then he aſcended triumphantly into Heaven, by his own power.

Q. *From what place did he aſcend?*

A. From the top of Mount *Olivet*, where the print of his bleſſed Feet are ſeen to this Day.

Q. *Why from thence?*

A. That where he began to be humbled by his Paſſion, there he might alſo begin to be exalted.

Q. *Before whom did he aſcend?*

A. Before his good Apoſtles and Diſciples, *Act.* 1. 9.

Q. *In what manner did he aſcend?*

A. Lifting up his hands and bleſſing them.

Q. *Why is it added,* into Heaven?

A. To draw our Hearts to Heaven after him; *If ye have riſen with Chriſt, ſeek ye the things which are above.* Col. 3. 1.

Q. *What underſtand you by* ſits at the right Hand of God?

A. I do not underſtand that God the Father hath any Hands; for he is incorporeal, and a Spirit; But that Chriſt is equal to his Father in Power and Majeſty as he is God; and that as Man he is in the higheſt created Glory.

The ſeventh Article.

Q. WHat *is the ſeventh Article?*

A. From thence he ſhall come to Judge the Quick and the Dead.

Q. *What*

Q. What understand you by this Article?

A. I understand Christ shall come at the last Day from Heaven, to judg all Men according to their Works.

Q. Does every Man receive a particular Judgment at his Death?

A. He doth; but in the general Judgment we shall be judged, not only in our Souls, as at our Death, but also in our Bodies.

Q. Why is that necessary?

A. That as Christ was openly rejected, so he may there be openly acknowledged, to the great Joy and Glory of his Friends, as also to the Confusion of his Enemies.

Q. How prove you that in the Judgment all Men shall receive according to their works?

A. Out of the 2 *Cor.* 5. 10. *We must all be manifested* (saith S. *Paul*) *before the Judgment seat of Christ; that every one may receive the proper things of the Body, according as he hath done, whether good or evil.* And out of S. *Matt.* 16. 27. *The Son of Man* (saith our Lord) *shall come in the Glory of his Father, with his Angels, and then he will render to every one according to his works.*

Q. Is there any merit in our good works?

A. There is according to *Apoc.* 22. 12. *Behold, I come quickly* (saith our Lord) *and my reward is with me; to render to every Man according to his works.*

Q. In

Q. *In what place shall this Judgment be made?*

A. In the Vally of *Jehosaphat*, betwixt *Hierusalem* and Mount *Olivet*.

Q. *How prove you this?*

A. By its Conformity to that of the Prophet, *I will gather together all Nations, I will send them into the Vally of Jehosophat, and there will I pleid with them upon my People, and my Inheritance Israel.* Joel. 3. 2.

Q. *What signs shall go before it?*

A. The Sun and Moon shall lose their Light, there shall be Wars, Plague, Famins, and Earthquakes in many places.

Q. *In what manner shall Christ come unto it?*

A. In great Power and Majesty, begirt with Legions of Angels.

Q. *Who are they that shall be judged?*

A. The whole Race and Progeny of Man.

Q. *What are the things that shall be judged?*

A. Our Thoughts, Words and Works even to the secrets of our Souls.

Q. *Who will accuse us?*

A. The Devils and our own Guilty Consciences; in which all our Thoughts, Words and Deeds shall presently appear, and be laid open to the whole World.

Q. *How shall the Just and Reprobate be placed?*

A. The Just shall be on the Right, the Reprobate on the Left Hand of the Judge.

Q. *What ſhall be the Sentence of the Juſt?*

A. Come, O ye Bleſſed of my Father, and receive ye the Kingdom which is prepared for you; for I was hungry and ye gave me to eat, I was thirſty, and ye gave me to drink, &c. S. Matth. 25. 35. 36.

Q. *What ſhall be the Sentence of the Reprobate?*

A. Go ye curſed, into eternal Fire, which hath been prepared for the Devil and his Angels; for I was hungry, and ye gave me not to eat, I was thirſty, and ye gave me not to drink, &c. the ſame *Chap. v.* 41. 42. You ſee of what weight good Works will be at that Day.

Q. *Why is it added,* The Quick and the Dead?

A. To ſignifie that Chriſt ſhall judge not only ſuch as are living at the time of his coming, but likewiſe all ſuch as have been dead, from the Creation of the World; as alſo by the *Quick* are underſtood Angels and Saints, by the *Dead*, Devils, and damned Souls.

The Eighth Article.

Q. *What is the Eighth Article?*

A. I believe in the Holy Ghoſt.

Q. *Of what treats this Article?*

A. Of the third Perſon of the Bleſſed Trinity, in whom we alſo believe and put our Truſt, who proceeds from the Father and is the Son, and the ſelf ſame God with them

them, distinct in nothing but in person.

Q. *How prove you that?*

A. Out of 1 *S. John* 5. 7. *There be three which give Testimony in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One.*

Q. *Why is the Name of* Holy Ghost *appropriated to the Third Person, since Angels are also Spirits and Holy?*

A. Because he is such by Excellency and Essence, they only by Participation.

Q. *At least why should it not be common to the other Two Persons?*

A. Because they are known by the proper Names of Father and Son, but we have not any proper Name for the *Holy Ghost.*

Q. *In what Forms has the Holy Ghost appeared unto Men?*

A. In the Form of a *Dove*, to signifie the Purity and Innocence, which he causeth in our Souls; and in the Form of a bright Cloud, and fiery Tongue, to signifie the Fire of Charity, which he produceth in our Hearts, as also the Gift of Tongues, and hence it is, he is painted in these Forms.

The Ninth Article.

Q. *WHat is the Ninth Article?*

A. I belive in the Holy Catholic Church, the Communion of Saints.

Q. *What understand you by this?*

A. I understand that Christ hath a

Church upon Earth, which he eſtabliſh'd in his own Bloud, and that he hath commanded us to believe that Church, in all things appertaining to Faith.

Q. *What kind of Faith muſt we believe her with?*

A. With the ſame Faith that we believe her Spouſe the Son of God, that is, with divine Faith, but with this Difference among other, that we believe in God, but though we believe the Church, yet we do not properly believe in the Church.

Q. *What is the Church?*

A. It is the Congregation of all the Faithful under Chriſt Jeſus, their inviſible Head, and his Vicar upon Earth, the Pope.

Q. *What are the eſſential parts of the* Church?

A. A Pope or Supream Head, Biſhops, Paſtors and Laity.

Q. *How prove you that Biſhops are of Divine Inſtitution?*

A. Out of *Acts* 20. 28. *Take heed unto your ſelves, and to the whole Flock wherein the Holy Ghoſt hath placed you Biſhops to rule the Church of God, which he hath purchaſed with his own Bloud.*

Q. *How prove you S.* Peter *and the* Pope *his Succeſſor, to be the viſible Head of the Church?*

A. Firſt out of S. *John* 21. 15, 16, 17, and 18. where Chriſt gave S. *Peter* (for a Reward of his ſpecial Faith and Love) abſolute Power to feed and govern his whole

whole Flock, saying, *Feed my Lambs, feed my Limbs, feed my Sheep*; therefore the rest of the Apostles were his Sheep, and he their Head or Pastor.

Secondly, out of S. *Matth.* 16. 18. where Christ saith, *Thou art Peter, and upon this Rock will I build my Church.* Therefore the rest of the Apostles were built on him; and hence also it is, that in Scripture S. *Peter* is still named First.

Q. *What are the Marks of a true Church?*

A. Unity, Sanctity, Universality, and to be Apostolical.

Q. *What mean you by the Churches Vnity?*

A. That all her members live under one Evangelical Law, obey the same Supreme Head, and his Magistrates profess the same Faith, even to the least Article, and use the same Sacraments and Sacrifices.

Q. *How prove you out of Scripture that the Church is one?*

A. 1 Cor. 10. 17. *Being many* (saith S. *Paul*) *we are one Bread, one Body, all that participate of one Bread.*

Q. *Why may not a well-meaning Person be saved in any Religion?*

A. Because *there is but one Lord, one Faith, one Baptism.* Ephes. 4. 5 *and without* (that one) *Faith, it is impossible to please God.* Heb. 11. 6.

Q. *What other Reason have you for it?*

A. Because, as in a natural Body, that

part, which has not a due Connection to the Heart or Root, presently dies for want of continuity: so in the Church (the mystical Body of Christ) that Man who has not a due subordination and connection to the Head and Common Councils thereof (that is, the Pope and General Councils; from whence under Christ we have our Spiritual Life and Motion, as we are Christians) must needs be dead, nor indeed can he be accounted a Member of that Mystical Body.

Q. *Who, I beseech you, are those who are not to be accounted Members of the Church?*

A. All such as are not in the Unity of the Church, by a most firm Belief of her Doctrin, and due Obedience to her Pastors; as *Jews, Turks, Hereticks*, &c.

Q. *Why may not Protestants (who were of late a kind of settled Church of some hundred Years standing) or any other Sectaries of a more antient stamp, pretend possession and prescription in matters of the Church?*

A. Because Catholics can shew when they began, and prove also by evident Demonstration, that the Catholic Church both was at their very beginning, and is still in a more quiet Possession, than they yet are, or ever can be.

Q. *What if a Protestant should tell you that the Differences betwixt them and us, are not Differences in Fundamentals, or in Faith, but in Opinion only; and therefore do*

not

not exclude them out of the Unity of the Catholic Church.

A. I would answer, he contradicted their own Tenets; for they accuse us of robbing God of his Honor, in holding Priestly Absolution from Sins, in adoring Christs Body and Bloud, as really present in the Eucharist, and holding the Popes Supremacy in things belonging to the Spiritual Government of the Church, as also the Infallibility of the Church, and General Councils, in delivering and defining Points of Faith, which are no matters of Indifferency, but high Fundamentals.

Q. How do you prove all obstinate Novelists to be Heretics?

A. Because they wilfully stand out against the definite Sentence of the Church of God, and will not submit to any Judgment or Tribunal, which Christ hath left on Earth, for deciding such Doubts, as they themselves are pleased to move, but will be tried only by their own idle Brain, and the dead Letter of the Scripture.

Q. And is not this the Reason also why Protestants and other Sectaries are so divided, damning one another for Misbelievers?

A. A principal Reason: for how I pray, is it possible for different Fancies, every one grounding at pleasure on different Principles, to be united or agree?

A second Reason is, because it is the very ground work of Protestancy, that

all Men, even the very Church of God are fallible, and subject to Err, so that they cannot pretend to certainty, or Infallibility for any one Point of their Belief, however grosly they contradict themselves by persecuting us for ours, which may be true, for ought they know, according to their own Principles. Since therefore to be of one Religion, is to be of one setled perswasion in Points of Faith, and settling cannot be without Infallibility or Necessity, it is not well possible for any two Protestants or Sectaries to be of one Religion, every man expounding the Scriptures as he lists, and no one having power to controul the others Exposition of it.

Q. *Why may not the Letter of the Scripture be a decisive Judg of Controversies?*

A. Because it has never yet been able from the first Writing of it, to decide any one, as the whole World doth experience; all Heretics pretending equally to it, for defence of their Novelties and Heresies, and no one of them ever yielding to another.

Q. *How then can we be assured of the Truth in Points controverted?*

A. By the Infallible Authority, Definition and Proposition of the Catholic Church.

Q. *For what end then was the Scripture written, if not to be a Decider of Controversies?*

A. The writing or committing it to dead

dead Letters, was only for ſuperabundant Conſolation, and that by a ſenſible and common reading of it, without any critical or controverſial libration of words, we might be able to know that God is, and what he is, as alſo that there is a Heaven and a Hell, rewards for Vertue, and Puniſhments for Vice, with examples of both, all which we find in the Letter of the Scripture, by a plain and ordinary reading.

Q. *Is the Church we ſpeak of viſible?*

A. She is, and muſt be viſible at all times, as conſiſting of a Hierarchy of Paſtors, Governing, Teaching, Adminiſtring Sacraments to the worlds end, and of other People governed, taught and receiving Sacraments at their hands, all publicly profeſſing the ſame Faith, all which things are viſible,

Q. *How prove you that?*

A. Firſt out of *Epheſ.* 4. 11. and 12. *Chriſt gave ſome Apoſtles, ſome Evangeliſts, ſome Doctors, ſome Paſtors, to the conſummation of the Saints, to the edifying of the Body of Chriſt, and to the work of the Miniſtry, until we all meet in the Unity of Faith.*

Secondly out of S. *Matth.* 5. 14. where Chriſt ſaith of his Church, *You are the light of the world, a City ſeated on a high mountain cannot be hid.*

Q. *Why then would Proteſtants have the Church to be inviſible?*

A. Becauſe we have convinced them

that there were no Proteſtants to be ſeen or heard of in the world before *Martin Luther.*

Q. Why is the Church ſaid to be Holy, or to have Sanctity?

A. Becauſe ſhe hath a holy Faith, a holy Law, holy Sacraments, and is guided by the holy Ghoſt to all Truth and Holineſs.

Q. How elſe prove you her Sanctity?

A. Becauſe Chriſt gave himſelf for his Church, *that he might ſanctifie her, cleanſing her by the laver of water in the word, that he might preſent her to himſelf a glorious Church, not having ſpot or wrinkle, but that ſhe might be holy and unſpotted.* Epheſ. 5. 26. 27.

Q. Notwithſtanding the Sanctity of the Catholic Church, are not ſome Catholics as wicked as Proteſtants?

A. Yes verily, and more wicked, for where Sanctity is leſs, there Sacrilege cannot be ſo great: No Man could damn his whole Poſterity, but he that had original Juſtice to loſe; nor any Man to betray Chriſt, but he that had eaten of his Table. Proteſtants have not ſo holy a Faith, ſuch holy Sacraments, nor ſo holy a Church to abuſe, as Catholics have, and therefore no wonder if ſome Catholics be worſe than any Proteſtants; yet Catholics have ſome Saints, but Proteſtants none.

Q. Is the Church infallible?

A. She is, and therefore to be believed, and all Men may reſt ſecurely on her Judgment.

Q. How

Q. *How preve you that?*

A. First becauſe *She is the pillar and ground of Truth.* 1 Tim. 3. 15.

Secondly out of S. *Matth.* 16. 18. where Chriſt ſaith, *Upon this Rock will I build my Church, and the gates of hell ſhall not prevail againſt her.*

Thirdly out of S. *John* 14. 26. *But the Paraclete*, ſaith he, *the Holy Ghoſt ſhall teach you all things whatſoever I ſhall ſay to you.* And 16. 13. *But when the Spirit of truth cometh, he ſhall teach you all Truth.*

Q. *How declare you, that the Definitions of a Council perfectly œcumenical, that is a General Council, approved by the Pope, are infallible in matters of Faith?*

A. Becauſe ſuch a Council is the Church Repreſentative, and has the ſame Infallibility that the Church ſpread over the world hath.

Q. *What other reaſon have you?*

A. Becauſe the Definitions of ſuch a Council are the Dictates of the Holy Ghoſt, according to that of the Apoſtles, deſigning in Council, *It hath ſeemed good to the Holy Ghoſt and to us.* Acts 15. 28.

Q. *What think you then of ſuch as accuſe the Church of Errors in Faith, and of Idolatry?*

A. Truly I think them to be Heretics or Infidels; for our Lord ſaith, *He that will not hear the Church let him be unto thee as an Heathen and a Publican.* S. Matt. 18. 17.

Q. *Is not the Church at leaſt too ſevere in her Cenſures and Excommunications againſt Sectaries?*

A. No, ſhe is very reaſonable and charitable in them: For vitious, paſſionat and ſelf intereſſed Men are ſometimes brought to Reaſon, for fear of Puniſhment, and are worthily forced to their own Good, when no Authority ordained by Chriſt, is able to perſwade them to it.

Q. *What underſtand you by the word Catholic, or by the Univerſality of the Church?*

A. I underſtand the Church is univerſal, both for time and place.

Q. *How for time?*

A. Becauſe ſhe hath been from Chriſt to this time, and ſhall be from hence to the end of the world.

Q. *How prove you that?*

A. Out of *S. Matth.* 28. 20. *Going therefore* (ſaith our Lord) *teach ye all Nations*, &c. *And behold I am with you all days, even to the conſummation of the World.*

Q. *What mean you by Univerſality of place?*

A. I mean that the Church ſhall be ſpread over all Nations.

Q. *How prove you this?*

A. Firſt out of S. *Matth.* above cited, *Teach ye all Nations.*

Secondly out of *Pſal.* 85. 9. *All Nations whatſoever thou haſt made, ſhall come and adore before thee, O Lord.*

Thirdly

Thirdly out out of *Apoc.* 7. 9. where we read that the Church ſhall be gathered out of *all Nations, People, Tribes and Tongues.*

Q. *Why do we call the Church the* Roman *Church?*

A. Becauſe ſince the Tranſlation of S. *Peter's* Chair from *Antioch* to *Rome*, the particular Roman Church has been Head of all the Churches, and to her the Primacy hath been affixed.

Q. *What is the Rule of Faith, by which the Church conſerves her Infallibility?*

A. Apoſtolical Traditions, or Receipt of Doctrin by hand to hand from Chriſt and his Apoſtles.

Q. *How prove you that?*

A. Out of *Rom.* 16. 17. *Therefore I beſeech you brethren* (ſaith S. *Paul*) *mark them which make diſſentions and ſcandals, contrary to the Doctrin, which you have learned, and avoid them; for ſuch do not ſerve Chriſt our Lord.*

Q. *What other proof have you?*

A. Out of S. *Paul*, ſaying, *But altho we or an Angel from Heaven evangelize to you, beſides that which we have evangelized to you, be he Anathema; or beſides that you have received, be he Anathema.* Gal. 1. 8. 9.

Q. *Can the Church err in Faith, ſtanding to this Rule, and admitting nothing for Faith, but what is conſented by the whole Church to have been ſo received?*

A. She cannot; otherwiſe the whole Church

Church muſt either conſpire in a notorious lie to damn her ſelf and her Poſterity, or elſe ſhe muſt be ignorant what hath been taught her for Faith by the Church of the precedent Age, which are both grand Impoſſibilities.

Q. *How prove you theſe to be Impoſſibilities by Nature?*

A. By the conſtancy and immutability of contingent cauſes, whoſe particulars may be defective, but the univerſals cannot.

Q. *Explain that a little.*

A. Becauſe one Man, or two or three may be born but with one Arm, or one Eye only, thro defect of their particular cauſes; but that all Nature ſhould fail at once, and all Men be ſo born, is totally Impoſſible in Nature: In like manner, one Man or two, may conſpire in palpable lies, to damn themſelves and their Poſterity, or be deceived in what hath been taught them for Faith, from their very cradles; but that the whole Church ſhould ſo far break with the nature of Man (which is Reaſon) to conſpire in ſuch a lie, or be ſo miſtaken, is as impoſſible in Nature, as it is for Men to be no Men.

Q. *May not ſome Errors have been received for Faith, and crept inſenſibly over the whole Church, no Man perceiving or taking notice of them?*

A. No, that is as impoſſible as that the Plague or Burning-fever ſhould infect or ſpread it ſelf over a whole King-

dom

dom for many Years, no Man perceiving it, or seeking to prevent it; for nothing causes greater notice to be taken, than any public or notorious Change in matters of Religion.

Q. *May not the Power of temporal Princes, or the over-prevalency of humin Wit and Reason have introduced errors into the Church?*

A. Neither is that possible, seeing we are not regulated in things which are of Faith, either by Power or any Strength of Reason, but by the Rule of Apostolical Tradition, and by inquiring of the whole Church of every Age what hath been taught by our fore Fathers from Christ and his Apostles.

Q. *Was not the* Milenary *Heresie an Apostolical Tradition?*

A. No, it was not; for there is no assurance or consent, among those who write of it, that it was ever preached or delivered by the Apostles.

Q. *Did not* S. Austin *and* Innocentius *with their Councils, hold the Communion of Children a thing necessary to their Salvation?*

A. They spake not of Sacramental Communion, as is evident to all who have read their Works, but of the effect of it, that is, of their Incorporation into the mystical Body of Christ, which is made in Baptism, and this only they affirmed to be necessary to their Salvation.

Q. *And*

Q. *At leaſt do not Heretics ſay and aver that the Church hath Apoſtatized and erred in Faith?*

A. They do indeed, but it will not ſerve their turn barely to ſay it, unleſs they were able alſo to prove it, (which they neither are, nor will be) by evident and undeniable Proofs.

Q. *How prove you that?*

A. First, becauſe the preſumption and poſſeſſion of her Integrity and Infallibility is on the Churches ſide; and therefore ought not to be yielded up, without clear evidence of her prevarication.

Secondly, becauſe he that accuſeth his Neighbors Wife of Adultery, without convincing proof thereof, is not to be hearkned unto, but to be hated of all good Men, as a moſt infamous Slanderer; much more ought they who ſhall accuſe the Church, the Spouſe of Chriſt, of Errors and Apoſtacy, unleſs their proofs be evident and undeniable, to be deteſted as blaſphemous Heretics.

Thirdly, becauſe if leſs than manifeſt and convincing Evidence be ſufficient to prove matters of this high nature, it is not poſſible but every falſe Tongue ſhall ſet Diſſentions betwixt Man and Wife, and ſtir up the moſt faithful Subjects in the World to a Rebellion againſt their Princes, both ſpiritual and temporal.

Q. *What other reaſon have you yet, why the Church and Law of Chriſt may not fail, and be utterly extinguiſhed?*

A. Be-

A. Because the causes of Religion (to wit, the Hope of Good, and Fear of evil from God) are universal and necessary, always knocking at Mens Hearts, and putting them in mind of some God or other, and therefore must needs have perpetual and necessary effects, which in such as are convinced that Christ is GOD, can be no other than the Faith, Hope and Love of Christ, and the observance of his Law, and that for ever, speaking of the whole Church, altho particular Men may err and fall away.

Q. *What is it for the Church to be Apostolical?*

A. To have been begun and propagated by the Apostles, and to have a succession of Pastors, and Doctrin from them.

Q. *What means* the Communion of Saints?

A. It means First, That the Faithful do all communicate in the same Faith and Sacraments, in the same Sacrifice, and also in the merits of one another.

Q. *How prove you that?*

A. Out of 1 *Cor.* 12. 26. *And if one member suffer any thing, all the members suffer with it; or if one member do glory, all the members rejoyce with it. You are the Body of Christ, and members of a member.*

Secondly, it means that the Faithful on Earth communicate with the Angels and Saints in Heaven; we by praising and praying to them, they by praying for us.

Q. *How*

Q. *How do you prove this Communion?*

A. Out of St. *Luke* 15. 10. *There is joy before the Angels of God, upon one ſinner that doth penance.*

Q. *How prove you that the Saints have any power to do us good?*

A. Out of *Apocal.* 2. 26, 27. where Chriſt hath promiſed them power over us: *To him,* ſaid he, *that ſhall overcome, and keep my works to the end, to him will I give power over Nations, and he ſhall rule them in that iron rod.*

Q. *How prove you that it is lawful to pray to Angels?*

A. Out of *Apoc.* 1. 4. where S. *John* did it: *Grace,* (ſaith he) *to you, and peace from him that is, that was, and that ſhall come, and from the ſeven Spirits that are in the ſight of his Throne.*

Q. *What other proof have you?*

A. Out of *Apoc.* 8. 4. where we read, that they preſent the Churches Prayers to God. *the ſmoke of the Incenſe of the prayers of the Saints aſcended from the hand of the Angel before God.*

Q. *How prove you that we may pray to Saints?*

A. Out of *Geneſis* 48. 16. where *Jacob* taught his Children *to do it,* ſaying, *and let my name be invocated upon them, the names alſo of my Fathers,* Abraham *and* Iſaac.

Q. *How prove you that they pray for us?*

A. Out of the *Apoc.* 5. 8. *The twenty-four Elders fell down before the Lamb, having every one Harps, and Vials full of Odors, which are the Prayers of the Saints.*

Q. *Is it no diſhonour to God, for us to pray to Saints to pray for us?*

A. No,

A. No, it is not, nor yet to beg it of men; for St. *Paul* did it: *We hope* (saith he) *that God will deliver us, you also helping in prayer for us*, 2 Cor. 1. 11.

The tenth Article.

Q. WHat *is the tenth Article?*

A. The forgiveneſs of ſins.

Q. *What do you underſtand by this?*

A. I underſtand that God is both able and willing to forgive us our ſins, if we be heartily ſorry for them, and confeſs them; and hath given power to his Church to remit them by *Baptiſm* and *Penance*.

Q. *How prove you that?*

A. Out of St. *Matth.* 9. 8. where it is recorded by the Holy Ghoſt, *That the multitude glorified God, who had given ſuch power unto men*, as to forgive ſins, (Chriſt having before proved the ſaid power by a Miracle) *v.* 6, 7.

Q. *Is any ſin ſo great, that God cannot forgive it?*

A. No, there is not; for his Mercy is far above our malice.

Q. *Can any one mortal ſin be remitted without the reſt?*

A. It cannot, becauſe the remiſſion of mortal ſin is a renewing of friendſhip with God by his Grace, which can never be effected ſo long as there remains in us any one mortal ſin.

Q. *Can we have abſolute certainty that our ſins are forgiven us?*

A. Without ſpecial Revelation we cannot: *I am not guilty in conſcience* (ſaith St. *Paul*) *of any thing, but herein I am not juſtified*, 1 Cor. 4. 4.

Q. *What*

Q. *What other proof have you?*

A. Because *a man knows not whether he be worthy of love or hatred*, Eccl. 1. 9.

Q. *Can we be certain of our final perseverance?*

A. Not without special Revelation, and therefore St. *Paul* said, *I chastise my body, and bring it into subjection, lest when I preach to others, I my self become a Reprobate*, 1 Cor. 9. 27. And *Phil.* 2. 12. he exhorts, saying, *With fear and trembling work out your salvation.*

Q. *How then shall we have peace of conscience?*

A. Because we may have moral certainty, and a most lively hope that our sins are forgiven us by the due use of the Sacraments, which is enough for our said peace.

The eleventh Article.

Q. *WHat is the eleventh Article?*

A. The Resurrection of the Flesh.

Q. *What means this Article?*

A. It means that these very bodies in which we now live, shall at the day of Judgment be all raised up from Death to Life.

Q. *By what means shall this be done?*

A. By the Omnipotent Command of God, and the Ministry of Angels.

Q. *How prove you that?*

A. Out of 1 *Thes.* 4. 16. *For our Lord in commandment, and in the voice of an Arch-*

Archangel, and in the Trumpet of God, will descend from Heaven, and the dead that are in Christ shall rise again first.

Q. *Shall the same bodies rise again?*

A. The same in substance, though different in qualities.

Q. *How prove you that?*

A. Out of *Job* 19. 25, 26, 27. *For I know that my Redeemer liveth, and in the last day I shall rise out of the Earth, and shall be compassed again with my skin, and in my flesh I shall see God, whom I my self shall see, and mine eyes shall behold, and not another.*

Q. *What shall be the qualities or dowries of a glorified body?*

A. Impassibility, Agility, Clarity, Subtilty.

Q. *How do you prove its impassibility, or incorruptibility?*

A. Out of 1 *Cor.* 15. 53. *For this corruptible must put on incorruption, and this mortal put on immortality.*

Q. *How prove you its agility?*

A. Out of the same chapter, *verse* 43, 44. *It is sown in infirmity, it shall rise in power; it is sown a natural body, but it shall rise a spiritual body,* (that is, in motion and some operation equal to a Spirit;) which also proves its subtilty.

Q. *How prove you its clarity?*

A. Out of the same chapter, verse 24. *For star* (saith he) *differs from star in glory, so also the resurrection of the dead.* And ver. 43. *It is sown in dishonour, it shall rise in glory.*

Q. *In*

Q. *In what ſpace of time ſhall the dead riſe, and the Elect be thus changed?*

A. *In a moment, in the twinkling of an eye,* 1 Cor. 15. 52.

Q. *At what age and ſtature ſhall men riſe?*

A. At a perfect age, which is Thirty-three, and in that ſtature which they ſhould have had at perfect age, without deformity, by defect or exceſs.

Q. *How prove you that?*

A. Out of *Epheſ.* 4. 13. *The Church ſhall laſt until we all meet into a perfect man, into the meaſure of the age of the fulneſs of Chriſt.*

Q. *What example have you in nature for the Reſurrection?*

A. A grain of Corn, which firſt rots in the Earth, and then ſprings up, and lives again.

Q. *What benefit have we by the knowledge of the Reſurrection?*

A. It emboldens us to ſuffer Perſecution, and Death it ſelf, in hope of future Glory, according to that of St. *Paul: For ſufferings of theſe times are not condign to that future Glory which ſhall be revealed in us,* Rom. 8. 18.

The twelfth Article.

Q. *WHat is the twelfth Article?*

A. And life everlaſting.

Q. *Why is this the laſt Article?*

A. Becauſe everlaſting life is the laſt end of

of man, and the laſt reward we expect by Faith.

Q. *What underſtand you by this Article?*

A. I underſtand that ſuch as keep the Commandments, and die in the ſtate of Grace, ſhall live with God in bliſs for ever.

Q. *How prove you, that keeping the Commandments is of neceſſity for obtaining it?*

A. Out of St. *Matth.* 19. 17. where Chriſt ſaid to the young man, asking what he ſhould do to obtain it, *If thou wilt enter into life, keep the Commandments.*

Q. *Is everlaſting life given as a reward of our good works?*

A. It is, according to *Rom.* 2. 6, 7. *God will render to every one according to his works, to them truly that according to patience in good works ſeek glory and honour and incorruption, life everlaſting,* &c,

Q. *Were ever all men created for everlaſting life?*

A. They were; for God *would have all men to be ſaved,* 1 Tim. 2. 4. *He wilieth not the death of any ſinner, but rather that he be converted and live,* Ezek. 33. 11.

Q. *Why then are many damned?*

A. By reaſon of their own wilful tranſgreſſion of God's Law, and final impenitence.

Q. *How prove you that man is the free cauſe of his own ſin and damnation?*

A. Firſt out of *Job* 11. 23. *God* (ſaith he) *hath given him place for penance, but he abuſeth it unto pride.*

See

Secondly out of *Hoſ.* 13. 9. *Thy perdition is from thy ſelf, O Iſrael, in me only is thy aid.*

Thirdly out of *Rom.* 2. 4. *The benignity of God calls thee to repentance, but thou heapeſt to thy ſelf wrath and indignation, according to thy own impenitent heart.*

Q. *In what conſiſts everlaſting life?*

A. In the clear viſion and fruition of God, according to that of our Saviour in St. *John* 17. 3. *This is the life everlaſting, that they know thee the only true God, and whom thou haſt ſent, Jeſus Chriſt.*

Q. *Shall we ſee nothing in Heaven but God?*

A. Yes; all the Attributes and Proceſſions of God, and in him alſo, as in a mirror or looking-glaſs, the nature and perfections of all Creatures; for he contains all things in himſelf in a moſt eminent manner.

Q. *How prove you that?*

A. Out of the Apoſtle, ſaying, *from whom all things, by whom all things, and in whom all things*, Rom. 11. *verſe* laſt.

Q. *What effect will follow out of the clear viſion and fruition of God?*

A. Divine love, ſtedfaſt poſſeſſion, and ineffable joy; and out of that praiſe, jubilation, and thankſgiving for ever.

Q. *What means the word* Amen?

A. It means that the whole Creed is Divine Truth, and therefore we muſt heartily aſſent to it.

CHAP.

CHAP. IV.

Hope and Prayer Explicated.

Q. *WHat is* Hope?

A. It is a virtue infuſed by God into the Soul, by which we have a confident expectation of Glory to be obtained by the Grace and Merits of Chriſt, and our own merits proceeding from his Grace.

Q. *On what is that confidence chiefly grounded?*

A. On the Merits and Promiſes of Chriſt, who hath promiſed Glory to ſuch as hope in him, and do his works, as alſo Grace whereby to do them.

Q. *Are our good works then meritorious of a reward of Glory?*

A. As proceeding from the Grace of Chriſt, and built upon his Promiſes, they are.

Q. *How prove you that?*

A. Firſt, out of St. *Mark* 9. 41. *For whoſoever ſhall give you to drink a cup of water in my name, becauſe you are Chriſts, Amen I ſay to you, he ſhall not loſe his reward.*

Secondly, out of 1 *Cor.* 3. 8. *And every one ſhall receive his own reward, according to his own labour; for we are God's coadjutors.*

Thirdly, out of St. *Matth.* 5. 11. *Bleſſed are ye* (ſaith our Lord) *when they ſhall revile and perſecute you; for very great is your reward in heaven.*

Q. *Is it lawful for us to do good works in hope of a Reward?*

A. Not only lawful but laudable, according to that, *I have inclined my heart to do thy justifications for ever, for a reward.* Pſal. 118. 112.

Q. *What other proof have you?*

A Out of 1 *John* 3. 22. *Whatſoever* (ſaith he) *we ſhall ask of God, we ſhall receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing before him.*

Q. *How declare you the neceſſity of Hope?*

A. Becauſe it produces in us Obedience to the Law of God, as alſo a willingneſs to ſuffer for his ſake, and final Perſeverance.

Q. *How prove you that?*

A. Out of *Job* 13. 15. *Altho he kill me, yet will I hope in him.* And *Pſal.* 55. 5. *In God have I hoped, I will not fear what fleſh can do unto me.*

Q. *Is Hope available to the remiſſion of Sins?*

A. It is according to the *Pſalmiſt, Him that hopeth in our Lord, mercy ſhall incompaſs him.* Pſal. 31. 10. And, *Our Lord is well pleaſed in them that hope in his mercy,* Pſal. 146. 11.

Q. *What other good doth Hope?*

A. It moves us to devout and humble Prayer.

Q. *What is Prayer?*

A. It is the lifting up of the mind to God,

God, by which we beg for good things, and to be freed from evils, or by which we bleſs and praiſe God.

Q. *What are the conditions of good Prayer?*

A. That it may be made with Reverence, Attention, Humility and Perſeverance.

Q. *What Vices are oppoſite to Hope?*

A. Deſpair and Preſumption.

Q. *What is Deſpair?*

A. It is a Diffidence in the mercy of God, and merits of Chriſt, even to Death.

Q. *What is Preſumption?*

A. It is a fooliſh and deſperat Confidence of Salvation, without endeavouring to live well, or keep the Commandments.

Q. *How is Deſpair the cauſe of Sin?*

A. Becauſe deſpairing Men are wont to ſay, If I ſhall be damned, I ſhall be damned, and ſo uſe no endeavour to do good, or avoid evil.

Q. *How is Preſumption the cauſe of Sin?*

A. Becauſe preſumptuous Men uſe to ſay, God is merciful, and will forgive our Sins, how great ſoever, and at what time ſoever we do Penance; and out of this take liberty to Sin.

Q. *How muſt our Hope be ballanced betwixt theſe two Extreams?*

A. By a filial fear, and an humble diſtruſt of our own Works, as they are ours.

Q. *Is Prayer good againſt both theſe?*

A. It is according to that of S. *Luke* 22. 40. *Pray ye, that ſo ye may not fall into temptation.*

Q. *For what elſe availeth Prayer?*

A. For the avoiding of evils, and the obtaing all Benefits.

Q. *How prove you that?*

A. Out of S. *John* 16. 23. *Whatſoever* (ſaith our Savior) *ye ſhall ask my Father in my Name, he will will give it you.* And S. *Luke* 11. 9. *Ask and it ſhall be given you,* &c.

Q. *Is it lawful to pray in an unknown Tongue?*

A. It is, for *he that ſpeaks in a Tongue* (unknown) *ſpeaks not to Men, but to God,* 1 Cor. 14. 2. And a Petition has the ſame force, if it be underſtood by him that is petitioned, whether the Petitioner underſtand it or not.

Q. *What other proof have you?*

A. Out of the ſame Chap. v. 16, 17. where St. *Paul* ſaith, but *if thou bleſs in Spirit* (that is, in a Tongue unknown) *he that ſupplyeth the place of the vulgar, how ſhall he ſay Amen? &c. thou indeed giveſt thanks well, but the other is not edified:* you ſee in it ſelf the thing is good, for he gives thanks well.

Q. *What means the Apoſtle, when he exhorts us to pray always.* Theſ. 5. 17.

A. He means we ſhould daily ſpend ſome time in Prayer, according to St. *James* 5. 16. *Pray for one another, that you may*

be

be ſaved, for the continual Prayer of a juſt Man availeth much.

Q. *Is it poſſible to pray always?*

A. In ſome ſence it is; namely by offering up all our actions to Gods honor.

Q. *In what place is Prayer beſt?*

A. In Churches; becauſe thoſe are places conſecrated and deputed to Prayer, and there our Prayers are elevated by the peculiar preſence of God, and his ſpecial Aſſiſtance beſought by the Churches Officers in the Conſecration of thoſe places.

Q. *How prove you that?*

A. Out of S. *Matth.* 18. 20. *Where there are two or three gathered together in my Name* (ſaith our Lord) *there I am in the midſt of them.*

Q. *How prove you that material Churches are of Gods appointment?*

A. Firſt, becauſe God commanded *Solomon* to build him a Temple, and dedicate it to his Service. 2 *Paral.* 7. 19.

Secondly, out of S. *Luke* 19. 45, 46. where Chriſt calls the material Temple his Houſe, caſting the Buyers and Sellers out of it, *My Houſe* (ſaith he) *is the Houſe of Prayer, but ye have made it a Den of Thieves.*

Thirdly, out of S. *Luke* 18. 10, 14. where the Publican *aſcended to the Temple to pray, and deſcended into his houſe juſtified.*

Q. *How do you prove it lawful to dedicate or conſecrate material Temples?*

A. Out of *Paralip.* above cited. Chap. 7. and out of S. *John.* 10. 22. where it is recorded that Christ himself kept the Dedication of the Temple in *Hierusalem*, instituted by *Judas Maccabeus.* 1. *Mac.* 4. 56, 59.

Q. How do you prove it lawful to adorn Churches with Tapestry, Pictures and the like?

A. Out of St. *Mark.* 14. 15. where Christ commanded his last Supper to be prepared in a *great chamber adorn'd.*

Q. What proof have you for the order and number of the Canonical Hours?

A. For *Matins, Lauds* and *Prime*, that of the *Psal.* 5. 4. *Early in the morning will I stand up to thee, early in the morning wilt thou hear my voice.*

Q. What for the third, sixth, and ninth Hour?

A. For the third out of *Acts* 2. 16. *At the third Hour the Holy Ghost descended on the Apostles.* For the sixth, out of *Acts.* 10. 9. *Peter and John went up into the higher part to pray about the sixth hour*; and for the ninth, out of *Acts* 3. 1. *And at the ninth hour Peter and John went up into the Temple to pray.*

Q. What for the Evensong and Complin?

A. That of the Psalmist, *Morning and Evening will I declare the works of our Lord*, Psal. 54. 18. And again, *The lifting up of my hands is as an evening Sacrifice.* 140. 2.

Q. Is it good to use outward Ceremonies, in time of Prayer, as kneeling, knocking his Breast, and such like?

A. It

A. It is, for they declare the inward Reverence and Devotion of the heart; and Chriſt himſelf proſtrated, when he prayed in the Garden. St. *Mat h.* 26. 39. And the poor Publican beat his Breaſt, and caſt down his eyes in that Prayer, by which he merited to deſcend juſtified. St. *Luke* 18. 13. 14.

Q. *Why is the Morning ſo fit a time for Prayer?*

A. To open the Windows of the Soul to the Light of Divine Grace, and offer up the works of the whole Day to Gods Honor.

Q. *Why is the Evening alſo?*

A. To ſhut the Windows of the Soul againſt the darkneſs of Sin, and the illuſions of the Devil; as alſo to render thanks for all the Benefits of the Day paſt.

Q. *What things ought we to pray for?*

A. For all good things both Spiritual and Temporal, and to be free from all evil; for ſo our Lord hath taught us by his Prayer.

CHAP. V.

The Pater noſter, *or our Lords Prayer expounded.*

Q. WHat *is the* Pater noſter?

A. It is the moſt holy Prayer that ever was.

Q. *Who made it?*

A. Chriſt our Lord, the eternal wiſdom of his Father S. *Matth. 6. 9. 10.*

Q. *Why did he make it?*

A. To teach us a ſet Form of Prayer, and how we ought to pray.

Q. *Why did he make it in ſo ſhort and plain a manner?*

A. That all might be capable of it.

Q. *What doth it contain?*

A. All theſe chief things which we can ask or hope for of God.

Q. *How many Petitions hath it?*

A. Seven.

Q. *What underſtand you by theſe words which are prefixed to the Petitions,* Our Father which art in Heaven?

A. I underſtand that God is our Father, both by Creation and by Adoption, if we be in the ſtate of Grace; and therefore we may confidently come to him, and beg all Bleſſing of him.

Q. *How prove you that?*

A. Out of St. *John* 3. 1. *See what manner of Charity the Father hath given us, that we ſhould be named and be the Sons of God.*

Q. *Why do you ſay* Our Father, *and not* My Father?

A. Becauſe God is the common Father of all, and all good Chriſtians muſt pray for one another, according to that, *the Communion of Saints.*

Q. *What underſtand you by the words,* which art in Heaven?

A. I

A. I understand that God, who fills Heaven and Earth, and is in all things, times and places, is in Heaven in a peculiar manner, declaring and manifesting his glory to the Blessed; and therefore when we pray, we must list up our minds to him, and keep them fixed upon heavenly things.

Q. How prove you that?

A. Out of *Jer.* 48. 10. *Cursed be he that doth the work of God negligently.*

The First Petition.

Q. What is the First Petition?

A. Hallowed be thy Name?

Q. What do we beg by this?

A. That God may be known by the whole World, and that he may be worthily praised, served and honored by all his Creatures, which cannot be effected, but by his Grace.

Q. Who are those that say this Petition ill?

A. Such as dishonor the Name of God by blaspheming, swearing, lying, cursing, and scurrilous Discourses.

The Second Petition.

Q. What is the Second Petition?

A. Thy Kingdom come.

Q. What do we beg of God by this Petition?

A. We beg, that our miseries and afflictions

ctions in this life may be ended; and that we may be made partakers of his joyful and heavenly Kingdom.

Q. *What else do we beg?*

A. That Christ may reign in us in this life by Grace, and in the next by Glory, presenting us a Kingdom to his Father.

Q. *Who say this Petition ill?*

A. Such as are willing Slaves to Sin, and to the Devil.

The Third Petition.

Q. *What is the Third Petition?*

A. Thy Will be done in Earth as it is in Heaven.

Q. *What do we beg by this?*

A. That God would enable us by his holy Grace to keep his Commandments, and obey his Will in all things.

Q. *What mean you by the words*, in Earth as it is in Heaven?

A. We beg by those, that we may be as ready and willing to do the Will of God on Earth, as the blessed Saints and Angels are in Heaven.

The Fourth Petition.

Q. *What is the Fourth Petition?*

A. Give us this day our daily bread.

Q. *What do we beg by this?*

A. All Food and Sustenance for our Souls and Bodies.

Q. What

Q. *What is the Food of the Soul.*

A. The Word of God, the Holy Sacraments, especially the blessed Eucharist and divine Grace.

Q. *How prove you, that by this Petition, Christ intended the blessed Bread of the Eucharist?*

A. Because in S. *Matth.* 6. 11. we read *our supersubstantial Bread.*

Q. *Why is the Eucharist call'd* our daily Bread?

A. Because 'tis daily offered for our Sins on the Altar, and we ought daily to receive it, at least in Spirit and Desire.

Q. *Who say this Petition ill?*

A. Such as are cold and careless in coming to the Sacraments, and in hearing divine Service or Exhortations; and such as ascribe their temporal Goods and Blessings to their own Industry and Providence, and not to any special bounty or gift of God.

The Fifth Petition.

Q. WHat *is the Fifth Petition?*

A. And forgive us our Debts, as we forgive our Debtors.

Q. *What do we beg by this Petition?*

A. That God would pardon us the Sins of our Life past, as also the Punishments which are due unto them.

Q. *Why are Sins, and the penalties of Sin, call'd Debts?*

A. Because they make us Debtors to

the Juſtice of God, whom by Sin we rob of his due Honor.

Q. *Why is it added,* As we forgive our Debtors?

A. To ſignifie that God will not forgive us, unleſs we alſo forgive our Brethren; *If you will not forgive Men, neither will your Father forgive you your Offences.* St. *Matth.* 6. 15.

Q. *Who ſay this Petition ill?*

A. Such as bear malice againſt their Neighbor, and ſeek Revenge.

The Sixth Petition.

Q. WHat *is the Sixth Petition?*

A. And lead us not into Temptation.

Q. *What do we beg by this?*

A. That God would not permit us to be tempted above our ſtrength.

Q. *Doth God tempt any Man to ſin?*

A. No, *God is not a tempter of evils, he tempts no man.* S. James 1. 13.

Q. *What other proof have you?*

A. Out of *Pſal.* 5. 5. *Thou art not a God willing iniquity.* And out of *Rom.* 9. 14. *Is there iniquity with God? No, God forbid.*

Q. *By whom then are we tempted?*

A. By the Devil, and our own Concupiſcence.

Q. *Can a Man live in this World, and be free from all Temptations?*

A. Morally ſpeaking he cannot; for the

the whole life of Man on Earth is a warfare. Job. 7. 1.

Q. *Why then do we pray to be delivered from Temptation?*

A. That we may not be overcome or vanquiſhed by them.

Q. *Is temptation of it ſelf a Sin?*

A. No, not without conſent on our part; nay, it is a great occaſion of merit, if we reſiſt it, as we ought.

Q. *How prove you that?*

A. Firſt out of *Apoc.* 2. 10, 11. *Be thou faithful unto Death* (ſaith our Lord) *and I will give thee a crown of life: he that overcometh ſhall not be hurt of the ſecond Death.*

Secondly, becauſe Chriſt himſelf, who never ſinned, would be tempted, *And the Tempter came unto him,* &c. S. *Matth.* 4. 3.

Q. *Are we never overcome but by our own default?*

A. Never, according to that anſwer which was given to St. *Paul*, deſiring to be freed from a temptation, *My grace is ſufficient for thee.*

Q. *What other proofs have you?*

A. Out of S. *James.* 4. 7. *Reſiſt the Devil, and he will flee from you.*

Q. *Who are they that ſay this Petition ill?*

A. Such as ſeek after occaſion of Sin, and wilfully expoſe themſelves unto temptations.

Q. What are the beſt Remedies againſt Temptations?

A. To have recourſe by humble Prayer to God and to his Saints, and to ſuch eſpecially as have been tempted in the ſame kind, to reſiſt them valiantly at the firſt entrance, and to remember often our laſt things, Death, Judgment, Hell and Heaven.

The Seventh Petition.

Q. WHat *is the Seventh Petition?*

A. But deliver us from evil.

Q. What do we beg by this Petition?

A. That God would deliver us from all our evils both Spiritual and temporal, eſpecially from the evils of ſin paſt, preſent and to come.

Q. Who is the Author of all evil of ſin?

A. The Devil; for *Sin in God there is none.* 1 St. *John.* 3. 5.

Q. What other proof have you?

A Out of *Wiſdom.* 14. 9. *Hateful to God is the impious man, and his impiety.*

Q. Who ſay this Petition ill?

A. They who commit their evils before God, and multiply their Sins without remorſe.

CHAP.

CHAP. VI.

The Hail Mary, *or Angelical Salutation Expounded.*

Q. *WHat is the* Hail Mary?

A. It is a moſt honorable Salutation of the bleſſed Virgin *Mary*, and Prayer to her.

Q. *How do you prove it lawful to honor her?*

A. Out of St. *Luke* 1. 48. where (by Inſpiration from God) ſhe propheſied, ſaying, *All Generations ſhall call me bleſſed.*

Q. *How many parts hath the* Hail Mary?

A. It hath Three parts.

Q. *What is the Firſt part?*

A Hail Mary full of Grace, our Lord is with thee.

Q. *Who made this part?*

A. The Holy Ghoſt, though it was delivered by the Angel *Gabriel*. S. *Luke* 1. 28.

Q. *What ſignifies the word* Hail?

A. It ſignifies *Rejoyce* or *be glad*, O Mother of God.

Q. *Why do we invite her by this prayer to rejoyce?*

A. Becauſe it renews the Memory of her bleſſed Sons Conception, which is an infinite cauſe of joy to her and the whole Court of Heaven.

Q. *What*

Q. *What ſignifies the word* Mary?

A. It ſignifies *Star of the Sea.*

Q. *Why is ſhe properly call'd* Star of the Sea?

A. Becauſe ſhe ſhines to us by her exemplar Virtue in this Sea of miſeries, like a moſt glorious Star.

Q. *What mean you by the words,* Full of Grace?

A. I mean that the bleſſed Virgin had a ſpecial fulneſs and prerogative of Grace for the Conception of her Son.

Q. *What means* Our Lord is with thee?

A. It means that the whole Trinity was with her at that time in a particular manner.

Q. *How declare you that?*

A. Becauſe the Father was with her, as with his Spouſe, the Son as with his Mother, the Holy Ghoſt was with her, as with his choiceſt Tabernacle.

Q. *Are they alſo now with her?*

A. They are, in Glory, and will be ſo for all eternity.

The Second part of the Hail Mary.

Q. *What is the Second part of it?*

A. Bleſſed art thou among Women, bleſſed is the fruit of thy Womb, JESUS.

Q. *Who made this part?*

A. Theſe words *Bleſſed art thou among Women,* were firſt delivered by the Angel; and after with the reſt, uttered by

St.

St *Elizabeth*, *being inſpir'd by the Holy Ghoſt.* St. Luke 1. 28. 42.

Q. *What underſtand you by* Bleſſed art thou among Women?

A. I underſtand, ſhe alone was choſen out amongſt all Women to be the Mother of God, and therefore ought to be bleſſed and praiſed by all Women.

Q. *Why by Married Women?*

A. Becauſe their Children are made the Sons of God by the Nativity and Merits of her Son, for whom ſhe daily alſo begs Bleſſing.

Q. *Why by Virgins?*

A. Becauſe ſhe is their Queen and chiefeſt Patroneſs, and obtains for them of her Son Jeſus, the Gift of Chaſtity.

Q. *Why by Widows?*

A. Becauſe ſhe is their beſt example, and Advocat to their Spouſe her Son.

Q. *What means* Bleſſed is the fruit of thy womb, Jeſus?

A. It means, that Jeſus is her true and natural Son, and in him ſhe is the Author of all our Bleſſings, and to be bleſſed both by Men and Angels.

Q. *Why are Catholics ſuch great Honorers of the Name* Jeſus?

A. Becauſe it is a Name above all Names, as you have heard in the Creed; and as St. *Paul* exhorts, ſaying, *All whatſoever ye do in word or work, do all in the Name of our Lord Jeſus Chriſt, giving thanks to God the Father by him.* Coloſs. 3. 17.

The third part of the Hail Mary.

Q. WHat is the Third part of the Hail Mary?

A. Holy *Mary* Mother of God, pray for us Sinners, now, and in the Hour of our Death. Amen.

Q. *Who made this part?*

A. The Holy Catholic Church in the Council of *Epheſus*, the Year of our Lord 431. *Pope Celeſtine* preſiding againſt *Neſtor* the Heretic, who denied our bleſſed Lady to be the Mother of God, and would have her only call'd the Mother of Chriſt. See *Baronius tom.* 5. *An.* 431.

Q. *What means*, pray for us Sinners now?

A. It means, that we need Divine Aſſiſtance every moment.

Q. *What means*, and at the Hour of our Death?

A. It meaneth that we then eſpecially ſhall need the aid of bleſſed *Mary*, and her Son Jeſus, and therefore do daily beg it. The word *Amen*, ſignifies *let it be done.* or *be it ſo.*

CHAP.

CHAP. VII.

Charity Expounded.

Q. What is Charity?

A. It is the Gift of God, or a ſupernatural quality infuſed by God, into the Soul of Man, by which we love God above all things, and our Neighbor as our ſelves.

Q. Why is it call'd ſupernatural?

A. Becauſe it is not in the power of Nature to obtain it, but by the ſpecial Grace and Gift of God.

Q. Is Charity imputed as Proteſtants *would have it, or is it a quality truly inherent in the Soul?*

A. It is truly inherent in the Soul, as Wiſdom is inherent in a Soul that is wiſe, and Love in a Soul that loveth.

Q. How prove you that?

A. Firſt out of *Rom.* 5. 5. *The Charity of God, which is poured forth in our Hearts by the holy Ghoſt, which is given us.*

Secondly out of *Dan.* 6. 22. *Before him (i. e.* God.*) Juſtice hath been found in me.*

Thirdly out of *Epheſ.* 3. 17, 18. where *St. Paul* prays for his Brethren, that *Chriſt may dwell in their Hearts by Faith, rooted and founded in Charity.*

Q. What is it to love God above all things?

A. To be willing to loſe all things, rather than the Grace or Love of God, by mortal Sin.

Q. *Who have this love?*

A. They who keep the Commandments of God, according to that, *This is the Charity of God, that we keep his Commandments, and his Commandments are not heavy.* 1 St. John. 5. 3.

Q. *Hath not he Charity then, that breaks any of the Commandments?*

A. He hath not; for *he that ſaith, he knoweth God, and doth not keep his Commandments, is a lyar, and the truth is not in him.* 1 John. 2. 4.

Q. *What is it* to love our Neighbor as our ſelves?

A. To wiſh him as much good as we wiſh our ſelves, and to do him no wrong.

Q. *Who is our neighbor?*

A. All Men, Women and Children, and eſpecially Catholics.

Q. *Why ſo?*

A. Becauſe they are the Images of God, and redeemed with the Blood of Chriſt.

Q. *Why eſpecially Catholics?*

A. Becauſe they are all Members of the myſtical Body of Chriſt, which is the Church.

Q. *Whence ariſeth the Obligation of* loving our Neighbor?

A. Becauſe God hath commanded it: and, *If one ſhall ſay, I love God, and hateth his brother, he is a liar.* 1 St. John 4. 20.

Q. *Are we not alſo bound to love our Enemies?*

A. We

A. We are according to that, *It was ſaid of old, thou ſhalt not kill: but I ſay unto you, love your Enemies. St.* Matth. 5. 43. 44.

Q. What kind of love are we bound to ſhew to our Enemies?

A. We are bound to uſe a civil carriage towards them, to pray for them in general, and to be in preparation of Mind to do any charitable Office for them, when their extreme or moral neceſſity ſhall require it.

Q. What is the higheſt act of Charity?

A. To give our life for Gods Honor, and the Salvation of our Neighbor.

Q. Why is Charity the greateſt and moſt excellent of Vertues?

A. Becauſe it is the life of all the reſt, *Faith without Charity is dead. St.* James 2. 26.

Q. What ſtate of life do we conceive to be of greateſt perfection?

A. That which of its own nature and proper inſtitution obligeth to the higheſt and greateſt Charity; for Charity is perfection, and ſuch is the ſtate not only of Biſhops, but alſo (as many probably think) of Paſtors, who have the charge of Souls.

Q. How prove you that?

A. Out of 1 S. *John* 15. 13. *Greater Charity than this no man hath, that a man yield his life for his friends*, which is the proper obligation of every Pariſh Prieſt, according to that, *The good Paſtor gives his*

his life for his ſheep. St. John 10. 12.

Q. *How prove you the neceſſity of Charity?*

A. Out of 1 St. *John* 4. 16. *He that remains in Charity, remains in God, and God in him.* And Chap. 3. v. 14. *He that loves not, remains in death.*

Q. *What are the effects of Charity?*

A. It remits all Sin, *Charity covers a multitude of ſins.* James. 5. 20. and gives ſpiritual life to the Soul. *In this we know that we are tranſlated from death to life, becauſe we love the Brethren.* 1. *St.* John 3. 14.

CHAP. VIII.

Of the Commandments in general.

Q. *What is the principal aim or end of the Commandments?*

A. To teach us the will and pleaſure of the eternal God, or the love of God and our Neihgbor. *He that loveth his Neighbor hath fulfilled the law.* Rom. 13. 8.

Q. *Why are the Commandments (excepting the determination of the Sabbath Day) call'd the* Commandments of the law of Nature?

A. Becauſe God wrote them in the Heart of Man at the Creation, being the very dictates of natural Reaſon.

Q. *When did he renew them in the written law?*

A. When

A. When he gave them to *Moſes* on Mount *Sinay*, in Thunder and Lightning, written in two Tables of Stone. *Exod.* 20.

Q. *Why in Thunder and Lightning?*

A. To move us to a careful Obſervance of them.

Q. *Are all Men bound to know the Commandments?*

A. For the ſubſtance of them they are, becauſe they are the rule of our whole Life and Actions.

Q. *How do you prove them to be only ten?*

A. Out of *Deut.* 4. 13. *He ſhewed his Covenant which he commanded you to do, and the ten words which he wrote in two Tables of ſtone.*

Q. *By what kind of ſins are the Commandments broken?*

A. By Mortal Sins only; but Venial Sins are not contrary to the end of the Commandments, which is Charity and therefore not againſt, (properly ſpeaking) but beſides the Commandment.

Q. *How declare you that?*

A. Becauſe a Venial ſin, for example, an idle word, an officious or jeſting lie, which hurts no body, the theft of a Pin or an Apple, is not of weight enough to break Charity betwixt Man and Man, much leſs betwixt God and Man.

Q. *Is it poſſible for us to keep all the Commandments?*

A. Not only poſſible, but neceſſary and eaſie, by the aſſiſtance of Gods Grace.

Q. *How*

Q. *How do you declare that?*

A. Becauſe God is not a Tyrant to command Impoſſibilities under pain of eternal Damnation, as he doth the keeping his Commandments.

Q. *How prove you that?*

A. Firſt out of *Exod.* 20. 34. And *Deut* 27. 21. where he often commands them to be kept, threatning grievous Puniſhments to ſuch as break them.

Secondly out of St. *Matth.* 5. 19. *He therefore that ſhall break one of theſe leaſt Commandments and teach men ſo to do, ſhall be call'd leaſt in the kingdom of Heaven; but he that ſhall do and teach them, ſhall be call'd great in the kingdom of Heaven.*

Thirdly, out of St. *Matth.* 11. 29. 30. *Take up my yoke upon you* (ſaith our Lord) *for my yoke is ſweet, and my burden light.* And again, 1 *St. John* 5. 3. *His Commandments are not heavy.*

Q. *Hath God ever promiſed to enable men to keep them?*

A. He hath, and alſo actually to make them keep and do them.

Q. *How prove you that?*

A. Out of *Ezek.* 36. 27. *I will put my Spirit in the middle of you* (ſaith our Lord) *and I will make that ye walk in my precepts, and keep my judgments and do them.*

And again, Chap. 37. v. 23, 24. *They ſhall be my people, and I will be their God, there ſhall be one Paſtor of them all, they ſhall walk in my Judgments, and keep my Commandments and do them.*

Q. *How*

Q. *How do you prove that any have kept them?*

A. Out of St. *Luke* 1. 6. *Zachary and Elizabeth were both juſt before God, walking in all the Commandments and Juſtifications of our Lord without reproof.*

Q. *How prove you the keeping them to be neceſſary to Salvation?*

A. Firſt, out of St. *Matth.* 19. 17. *If thou wilt enter into life* (ſaith our Lord) *keep the Commandments.*

Secondly, out of St. *Luke* 10. 25. 28. where when the Lawyer had asked what he ſhould do to poſſeſs everlaſting life, and had repeated the ſum of the Commandments, Chriſt anſwered him, ſaying, *Do this and thou ſhalt live.*

Thirdly, out of *Rom.* 2. 13. *Not hearers of the law are juſt with God, but doers of the law ſhall be juſtified.*

Of the Commandments in particular.

The Firſt Commandment expounded

Q. WHat *is the Firſt Commandment?*

A. I am the Lord thy God who brought thee out of the Land of Egypt, and out of the Houſe of Bondage. Thou ſhalt not have ſtrange Gods before me. Thou ſhalt not make to thy ſelf a graven thing nor any Similitude that is in Heaven above, or in the Earth below, or of things that are in the waters under the Earth. Thou ſhalt not adore nor wor-

ſhip them; I am the Lord thy God, ſtrong and jealous, viſiting the Sins of the Fathers upon their Children to the Third and Fourth Generation of them that hate me; and ſhewing Mercy to thouſands of thoſe that love me and keep my Commandments. *Exod* 20.

Q. *What are we commanded by this Precept?*

A. To ſerve, love, adore and worſhip one only true, living and eternal God, and no more.

Q. *What are we forbidden by this Precept?*

A. To worſhip any Creature for a God, or give to it the honor which is due to God.

Q. *What is the honor due to God?*

A. A Supreme and Sovereign Honor, which is called by Divines *Latria*, by which we honor him as the great Maſter of Life and Death, as our Creator, Redemer, Conſerver, and Laſt End.

Q. *How do men ſin againſt this Commandment?*

A. By worſhiping Idols and falſe gods, by erring or doubting in Faith, by Superſtition and Witchcraft.

Q. *How elſe?*

A. By communicating with Infidels or Heretics, by believing Dreams, *&c.*

Q. *How do you prove it a great Sin to go to Church with Heretics?*

A. Becauſe by ſo doing we outwardly deny our Faith, and profeſs their falſe Faith,

Faith, at leaſt in our Country, where going to Church is, by the Laws of the Land, made a diſtinctive ſign betwixt them and us

Q. *What Scripture have you againſt it?*

A. Out of St. *Luke* 17. 23, 24. where Chriſt forbids it, ſaying, *and they ſhall ſay to you, lo here Chriſt, lo there Chriſt; go ye not, neither do ye follow them.*

Q. *What other proof have you?*

A. Out of *Tit.* 3. 10, 11. *A man that is an Heretic, after the firſt and ſecond admonition, avoid, knowing that he that is ſuch an one is ſubverted and ſinneth.*

Q. *How do you prove it unlawful to go to Witches and Fortunetellers?*

A. Out of *Deut.* 18. 10, 11. *There ſhall not be found among you any one that maketh his Son or Daughter to paſs through the fire, or that uſeth Divination, or an obſerver of times, or Enchanter, or Witch, or a Charmer, or a Wizard, or* Necromancer, *&c. For all theſe things our Lord abhorreth.*

Q. *What underſtand you by thoſe words,* Thou ſhalt not make to thy ſelf any graven thing *&c.* Thou ſhalt not adore them, *&c.*

A. I underſtand that we muſt not make Idols or Images, nor any graven thing whatſoever, to adore it as a God, or with Gods Honor.

Q. *Why are not theſe words expreſſed at length in many of our ſhort Catechiſms?*

A. Becauſe they are ſufficiently included in the preceeding words, *Thou ſhalt*

not have ſtrange (or other) *Gods before me?*

Q. *How declare you that?*

A. Becauſe if we muſt have no other but the only true God, who created Heaven and Earth, then it is clear to the Reaſon of every Child, that we muſt not have many Gods, or any graven things for Gods, or adore any other things for God.

Q. *Why do Proteſtants or thoſe of the new Religion, inſtead of graven thing tranſlate graven image?*

A. Becauſe they have a will to corrupt the Text, in hope by ſo doing to perſwade ignorant People, that Catholics are Idolaters, and break the Firſt Commandment, by making and worſhiping holy Images.

Q. *How do you prove they corrupt the Text?*

A. Becauſe the *Hebrew* word is *Peſel*, which ſignifies a graven thing, the *Greek* is *Idolon*, an Idol, and the *Latin* is *Sculptile*, a graven thing; therefore the word *Image* is a meer Corruption.

Q. *Is it lawful then to give any honor to the Images of Chriſt and his Saints?*

A. Yes, an inferior or relative honor, as much as they repreſent unto us heavenly things, but not Gods honor, nor yet the honor due to Saints.

Q. *How prove you that?*

A. Out of *Exod.* 25. 18, 19, 22. where God himſelf commmanded *two Cherubins to be made of beaten gold, and to be ſet*

on

on both sides of the Ark (before which the People were to pray) *and promised that he would speak unto them from the middle of the Cherubins* : Therefore it is lawful to make Images and pray before them.

Q. *Do not Catholics pray to Images and Relics?*

A. No, by no means ; we pray before them indeed (to keep us from distractions, and help our memories in the expression and apprehension of Celestial things) but not to them ; for we know well they can neither see, nor hear, nor help us.

Q. *What other proof have you for the lawful use of Images?*

A. First out of St. *John* 3. 14. where Christ approves the making and exalting the Brazen Serpent, by which the *Israelites* were healed in the Desart, and owns it to be an Image or Figure of himself, exalted on the Cross.

Secondly, because we read in *Baronius*, that famous Church Historian, in the Year of Christ 31. that Christ himself sent his own Image to King *Abdagar*, and made it also by Miracle on the Handkerchief of St. *Veronica*, and on his own Shrowd.

Add to this, that the second *Nicence* Council, *Act.* 7. Anathamatizes Image-breakers, that is, such as shall break them in contempt or scorn, and all such as alledge the places of Scripture, which are against Idols, against the sacred Images; and also those who say Catholics honor

Images as Gods with Sovereign Honor.

Q. *How could you further satisfie a Protestant, that should charge you with Idolatry, in giving sovereign Honor to Pictures and Images?*

A. I would for satisfaction herein, break a Crucifix, or tear a Picture of Jesus Christ in pieces, and throw the pieces into the fire; and would shew him the Council of *Trent*, *Sess.* 25. which teaches thus, *Images are not to be venerated for any Vertue or Divinity that is believed to be in them, or for any thing that is to be petitioned of them, or for any trust or confidence, that is to be put in them, as the Gentiles did of old, who reposed their hope and trust in their Idols; but because the honor that is exhibited to them, is referred to the Prototypes represented by them,* &c.

Q. *What Benefits do we receive by Images?*

A Very great, because they movingly represent to us the Mysteries of our Saviors Passion, as also the Martyrdoms and Examples of his Saints.

Q. *Is there not some danger of Idolatry in they frequent use of Images?*

A. Truly none at all; for it is not well possible, that any rational Man, who is but meanly instructed in Christianity should conceive or think a piece of painted Wood or Marble, is that God and Man Christ Jesus, who was born of the Virgin *Mary*, died on the Cross, arose from them dead, ascended into Heaven, and

and ſits now at the right hand of God.

Q. *But how if ſuch Inconveniences happen, at leaſt by Accident?*

A. Let the Abuſe be mended, and not the good Inſtitution taken away, or blamed: For Mans nature is ſubject to hurt it ſelf, even in the beſt things, which muſt not therefore be given over.

Q. *How do you prove it lawful to paint God the Father like an old Man, ſeeing he is a pure Spirit, and hath no Body?*

A. Becauſe he appeared to the Prophet *Daniel* in the ſhape of an old Man. *Dan.* 7. but this is to be underſtood, that the Pictures we make, are not the proper Images of God the Father, but that ſhape wherein he appeared to *Daniel.* And the like is to be underſtood of the Pictures of Angels, to wit that they are not proper Images of them, according to their Spiritual Subſtances, but of the ſhapes they appear'd in to Men.

Q. *What Utility doth accrue to us by our Honoring and Canonizing Saints?*

A. Very great, ſeeing it much conduceth to the breeding of Vertue, and the Love of God, making us know that it is poſſible even for us our ſelves, to come to the like rewards.

Q. *How declare you that?*

A. Becauſe the higher eſteem we have of the Saints, and of the Excellency of their ſtate, the more ardent muſt needs be our deſire, and the ſtronger our courage, to do and undertake what they did and practis'd.

Q. *Is it lawful to honor Angels and Saints ?*

A. It is, with *Dulia*, or inferiour honour proportioned to their Excellency, but not as God, nor with Gods honor.

Q. *How prove you that ?*

A. First out of *Joshua* 5. 14, 15. where *Joshua* did it, *I am the Prince of the Host of our Lord*, said the Angel to *Joshua*, and *Joshua* fell flat on the ground, and adoring, said, *What speaks my Lord unto his Servant ?*

Secondly, *Apoc.* 22. 8. where St. *John* did it, (though the Angel had once before willed him not to do it, in regard of his Apostolical Dignity, chap. 19. 10.) *And I fell down*, saith he, *to adore before the Feet of the Angel, who shewed me these things.*

Q. *Is it lawful to honor the Reliques of Saints ?*

A. With a relative Honor it is, but not with Gods Honor.

Q. *How prove you that ?*

A. First, because a dead Man was raised from Death to Life, by touching the Bones of *Elizeus* the Prophet, 4. *Kings* 13. 21.

Secondly out of St. *Matth.* 9. 20, 21. where we read the Woman was healed of her Bloody-Flux, by but touching the Hem of our Saviours Garment, and believing it would heal her.

Thirdly,

Thirdly, out of *Acts.* 19. 12. *The Handkerchiefs and Aprons which had but touched the Body of* S*t.* Paul, *cast out Devils, and cured all diseases.*

Q. *How prove you that dead and inanimate things (for example, Medals, Crosses, Churches, Bread, Water, and the like) are capable of Sanctity and Honor?*

A. First out of *Joshua* 5. 16. And *Exod.* 3. 5. where the Angel saith to *Moses and Joshua, Loose the shooes from thy feet, for the ground whereon thou standest is holy Ground.*

Secondly out of St. *Matth.* 23. 17, 18. where we read, that the Temple sanctifieth the Gold, and the Altar the Gift, *Ye fools and blind* (saith our Lord) *whether is the greater, the Gold or the Temple that sanctifieth the Gold? the Gift, or the Altar that sanctifieth the Gift?*

Thirdly out of *Tim* 4. 4. 5. *Every Creature of God is sanctified by the word of God and Prayer.* And out of 2 *St. Peter* 1. 18. where he calls the Mountain *Tabor* a holy Hill; because Christ was transfigured upon it.

Q. *How prove you that Pilgrimages to holy Places, as to Mount Calvary, Mount Tabor, and the Sepulcher of Christ, are laudable and pious Practices?*

A. First, out of *Deut.* 16. 16. where God himself commanded, that thrice a Year all the People shall come up unto *Hierusalem*, to adore and make their Offerings to him.

Secondly, the Example of Christ himself, our Blessed Lady, St. *Joseph*, who *went up to Hierusalem at the solemn day of the Pasche. St.* Luke 2. 41, 42.

Thirdly, out of *Act.* 1. 27, 38. where the *Ethiopian* Eunuch going on Pilgrimage to *Hierusalem*, was in his return converted and baptised by St. *Philip*, so pleasing was his Pilgrimage to God.

Finally, because it was foretold by the Prophets, that those places, which Christ sanctified by his Passion, should be of great Pilgrimage and Adoration. *We will adore* (saith *David*) *in the place where his feet stood.* Psal. 131. v. 7 And in *Isai.* 11. 10. we read, *To him shall the Gentiles pray, and his Sepulcher shall be glorious.*

Q. *How do you prove it lawful to go on Pilgrimages to the Shrines of Saints?*

A. Because, as you have read already, their Reliques are holy and venerable things, and God is pleased to work great Cures and Miracles by them, for such as are devout honorers of them

Q. *Is there any power now in the Church to do Miracles?*

A. There is according to that unlimited promise of Christ, *Them that believe* (in me) *these signs follow; In my Name they shall cast out Devils, they shall speak with new Tongues, they shall lay hands upon the Sick, and they shall be whole.* St. Mark 16. 17.

Q. *Have these things been done in latter Ages?*

A. They

A. They have, and are as you may ſee in the unqueſtionable Hiſtories and Records of all Catholic Countries, where many great Miracles are wrought by the Servants of God, and eſpecially at the Pilgrimages and Shrines of Saints, are yearly regiſtred under the Depoſitions of Eye-Witneſſes, Men above all exceptions which cannot be denied, unleſs we deny all Hiſtory.

Q. *Why do the pretended Reformers ſay, Miracles are ceaſed?*

A. Becauſe they and their Sectmaſters have never yet been able to do any in confirmation of their Errors.

Q. *Why are ſo few done here in* England *?*

A. By the Reaſon of the Incredulity of Sectaries.

Q. *What neceſſity is there of the belief of Miracles?*

A. Doubtleſs very great; becauſe the belief of Miracles well grounded, makes Men extremely apprehenſive of the preſence of God, and his immediate Government of humane Affairs, ſo that he who abſolutely denieth Miracles, is to be ſuſpected of not believing particular Providence, which is the main ſtring on which all Chriſtianity depends.

The Second Commandment expounded.

Q. *WHat is the Second Commandment?*

A. Thou ſhalt not take the Name of the Lord thy God in vain.

Q. *What is forbidden by this precept?*

A. All falſe, raſh and unneceſſary Oaths.

Q. *What kind of ſins are falſe and raſh Oaths?*

A. Mortal ſins, if they be voluntary and deliberate, becauſe by ſuch Oaths we call God to witneſs to a Lye; or at leaſt, to that which is uncertain.

Q. *What are the neceſſary conditions of a lawful Oath?*

A. Truth, that we hurt not Gods Honor; Juſtice, that we wrong not our Neighbor, and Judgment, that we ſwear not vainly.

Q. *What is the juſt cauſe of an Oath?*

A. Gods Honor, our own, or our Neighbors good and defence.

Q. *If a man ſwears to do that which is evil, is he bound to keep his Oath?*

A. No, he is bound not to keep it; for an Oath is no bond of Iniquity.

Q. *How prove you a vain or jeſting Oath to be a Sin?*

A. Out of St. *Matth.* 5. 34. *It was ſaid of old* (ſaith our Lord) *thou ſhalt not commit perjury; but I ſay unto you not to ſwear at all*, that is without juſt cauſe.

Q. *What other proof have you?*

A. Out of St. *James* 5. 12. *But above all things ſwear ye not; neither by Heaven, or Earth, or any other Creature. But let your talk be yea, yea, no, no, that ye fall not under Judgment.*

Q. *What elſe is prohibited by this Precept?*

A. All

A. All curſing and blaſpheming.

Q. *How elſe do men ſin againſt this Precept?*

A. By breaking lawful vows, and by making or keeping unlawful ones.

Q. *What is a Vow?*

A. It is a deliberate and voluntary promiſe made to God of ſome better good.

Q. *How do you prove it lawful to make Vows?*

A. Out of *Eſay* 19. 21. *They ſhall make vows unto our Lord, and ſhall pay them.*

Q. *What is commanded by this Precept?*

A. To ſpeak always with Reverence of God and his Saints.

The Third Commandment expounded.

Q. VVHat *is the third Commandment?*

A. Remember that thou keepeſt holy the Sabbath-day.

Q. *When began the Sabbath to be kept?*

A. From the very Creation of the World: For then God *bleſſed it, and reſted on it from all his works.* Gen. 2. 2.

Q. *When was this Commandment renewed?*

A. In the old Law, when God gave the Commandments to *Moſes* on Mount *Sinai*, written with his own finger in two tables of Stone. *Exod.* 20.

Q. *Why was the Jewiſh Sabbath changed into the Sunday?*

A. Becauſe Chriſt was born upon a Sunday, roſe from from the dead upon a Sunday; and ſent down the holy Ghoſt upon

upon a Sunday; Works not inferiour to the Creation of the World.

Q. *By whom was it changed?*

A. By the Governours of the Church, the Apoſtles, who alſo kept it, for St. *John was in Spirit on the Dominical day* (which was Sunday) *Apoc.* 1. 10.

Q. *How prove you that the Church hath power to command Feaſts and Holy-days?*

A. By this very Act of changing Sabbath into Sunday, which Proteſtants allow of; and therefore they fondly contradict themſelves, by keeping Sundays ſtrictly, and breaking moſt other Feaſts commanded by the ſame Church.

Q. *How prove you that?*

A. Becauſe by keeping Sunday, they acknowledge the Churches power to ordain Feaſts, and to command them under ſin, and by not keeping the reſt by her commanded, they again deny in fact the ſame power.

Q. *What other proof have you?*

A. Out of St. *John* 10. 22. where we read, that Chriſt himſelf was preſent, and kept the dedication of the Temple in *Jeruſalem*, a Feaſt ordained by *Judas Maccabæus*. 1 Macch. 4. 59.

And out of *Acts* 2. 1. 4. where the Apoſtles keeping the Feaſt of *Pentecoſt*, *were all filled with the Holy Ghoſt*. Neither do Proteſtants as yet diſſent from this, though ſome have lately prohibited and prophan'd both it and the moſt holy Feaſt of the Reſurrection.

Q. *What*

Q. *What Command have you from God for Obedience to the Church in things of this nature?*

A. Out of *Acts.* 15. 41. where we read, that St. *Paul went about confirming the Churches, and commanding them to keep the precepts of the Apostles and the Ancients.* And out of St *Luke* 10. 16. *He that heareth you, heareth me, and he that despiseth you* (the Church) *despiseth me.*

Q. *May temporal Princes and the Laity make a Holy-day?*

A. With Consent and Approbation of the Church, they may; otherwise not; because that is an Act of Spiritual Jurisdiction.

Q. *For what end doth the Church ordain Holy-days?*

A. For the increase of Piety, and in memory of special Benefits received from God.

Q. *If keeping the Sunday be a Church-precept, why is it numbred in the Decalogue, which are the Commandments of God, and the law of Nature?*

A. Because the Substance or chief part of it, namely, *That a day be set apart for the Service of God*, is of Divine Right, and of the Law of Nature, tho the determinating this particular Day, *Sunday* rather than *Saturday*, be a Church-Ordinance and Precept.

Q. *Did not Christ when he confirmed the rest, confirm also this Commandment?*

A. In

A. In as much as it belonged to the Law of Nature, he did; but not as it belonged to the Ceremonial Law of the *Jews*, and was affixed to *Saturday*, therefore now we are not bound to keep *Saturday*.

Q. Why so I pray you?

A. Because that particular day was a Command of the Ceremonial Law of the *Jews*, which was abrogated, and ceased to oblige after the death of Christ.

Q. To what are we obliged by this precept?

A. To spend the Sunday in Prayer and Divine service.

Q. What is the best means to Sanctifie the Sunday?

A. By hearing Mass, confessing our Sins, Communicating, hearing Sermons, and reading good Books.

Q. What is forbidden by this precept?

A. All profane Imployments, and servile Labors, excepting such as are of necessity, as dressing Meat, serving Cattel, *&c.* or such as appertain to Piety and works of Mercy.

Q. Who break this Commandment?

A. Such as without necessity spend any considerable part of the Sunday in servile labors.

Q. How else is the Sunday prophaned?

A. By spending all the morning in lazy lying a bed, or vain attiring our selves; by missing Divine Service, when we may hear it, or spend the greatest part of the day in drinking, gaming, dancing or the like.

Q. Is

Q. Is there any thing now in this first Table of the Law impossible to be observed?

A. No certainly, for nothing can be more easie and delightful than the things that are here commanded.

Q. Why do you now divide the Tables of the Moral Law into Three and Seven, whereas anciently some Fathers assigned Four to the first Table, and Six to the last?

A. Concerning the manner of limiting the Number of Commandments to each Table, the Scripture says nothing, not so much as which is the third, which is the fourth Commandment, and therefore it is in it self indifferent: Saint *Jerome* divides them into four and six, which is no where condemned: Saint *Augustine* into three and seven; who is more generally followed; but indeed the matter is of no great importance how we reckon them, so we retain them in our Books, and keep them in our lives.

Q. But what reason can justifie the omission of so great a part of the Text, when we transcribe the Commandments into our Catechisms?

A. Such Books, being composed principally for the unlearned, are by the Pastors of the Church abridged into the shortest and easiest method they can, prudently condescending to the weak memories and low capacities of the People; nor can the Church be accused of the least shadow of corrupting or omitting

any

any parts of the Commandments, or of Gods Word; since in no Catholic Bible, is there one syllable left out; and whether the first Commandment (after this account) be divided, and the last two united; or contrariwise, the last divided, and the first united, is not at all material, the whole ten Commandments being intirely contained in both, or either way.

The Second Table of the Law.

The Fourth Comandment Expounded.

Q. *WHat is the Fourth Commandment?*

A. Honor thy Father and Mother.

Q. *What are we commanded by this precept?*

A. To love, reverence, obey and relieve our Parents in their wants.

Q. *Why to love them?*

A. Because under God they are the chief causes of our very life and being; and do not only bring us forth with much grief and pain, but bring us up with much love, labor, and sollicitude.

Q. *How are we bound to reverence them?*

A. Not only inwardly in our heart, but also outwardly in our Carriage and Comportment.

Q. *Why to obey them?*

A. Be-

A. Becauſe they are God's Vicegerents, and have received Power from him (from whom is all Paternity in Heaven and Earth) both to direct us, inſtruct us, and correct us.

Q. In what things are we bound to obey our Parents?

A. In all that is not ſin, according to that, *Children obey your Parents in all things, for that is well-pleaſing unto God*, Col. 3. 20.

Q. What is prohibited by this Precept?

A. All ſowerneſs, ſtubbornneſs, and diſobedience to Parents.

Q. What is the reward of dutiful Children?

A. A long and happy life, good children (if they marry) and a good death.

Q. What is the reward of undutiful Children?

A. A ſhort and ſinful life, accompanied with an untimely death; witneſs the example of *Abſalom*, 2 *Kings* 18. 14.

Q. What other proof have you?

A. That of *Prov.* 30. 17. *The eye that ſcorneth his Father, and that deſpiſeth the travail of his Mother in bearing him, let the Ravens of the torrent pick it out, and the young of the Eagle eat it.*

Q. What ſignifies the word Father?

A. It ſignifies, not only our corporal Parents, but alſo our Ghoſtly Father, and all lawful Superiours.

Q. What owe we to Ghoſtly Fathers?

A. Love, Reverence, Obedience and Suſtenance.

Q. Why

Q. Why Love?

A. Because they are the Fathers and Feeders of our Souls, and under God and his Saints, the instrumental causes of our spiritual Goods: *For in Christ Jesus by the gospel I begot you* (saith St. *Paul*) 1 Cor. 4. 15.

Q. Why Reverence?

A. Because they are God's Anointed, and represent the Person of Christ.

Q. Why Obedience?

A. Because God hath appointed them to be our spiritual Pastors, Guides and Governours.

Q. In what are we bound to obey them?

A. In all things belonging to Faith, Doctrine, and the Government of our Souls.

Q. Is any great honour due to Priests and Ghostly Fathers?

A. There is, according to that of St. *Paul*, *The Priests that rule well, let them be deemed worthy of double honour, especially they that labour in the Word and Doctrine*, Tim. 5. 27.

Q. Have you no other place?

A. Yea, *Ecclesiasticus* 7. 31, 32, 33. *In all thy soul fear our Lord, and sanctifie his Priests, with thy strength love him that made thee, and forsake not his Ministers; Honour God with all thy soul, and honour the Priests.* And the reason is, for if we owe Love, Honour and Obedience to our carnal Parents, much more to our spiritual; by how much the soul surpasseth the body. Again, if

Honour

Honor followeth Power, being there is no greater than in Prieſts, who are impower'd to ſhut and open Heaven Gates, as alſo to convert the ſubſtance of Bread and Wine into the moſt precious Body and Blood of our Bleſſed Saviour: No greater Honor is due to any than to Prieſts, who perſonate Chriſt himſelf; ſo that he who deſpiſeth them, deſpiſeth Chriſt himſelf, and the diſregard of them is the origine of Impiety.

Q. How may we ſin againſt Prieſts and Ghoſtly Fathers?

A. By diſobeying or detracting them, or believing ſlanderous reports againſt them, upon meer hear-ſay, or the teſtimony of inſufficient Witneſſes, or without Witneſſes.

Q. What teſtimony is ſufficient againſt a Prieſt?

A. I will tell you out of St. *Paul*'s mouth: *Againſt a Prieſt* (ſaith he to *Timothy* the Biſhop of *Epheſus*) *receive not an accuſation under two or three witneſſes*, 1 Tim. 5. 19, & 21. *I teſtifie before God and Jeſus Chriſt, that thou keep theſe things without prejudice, and do nothing by declining to the one part.*

Q. Is it convenient to ask a bleſſing of Prieſts?

A. It is, becauſe they give it in the name and perſon of Chriſt.

Q. What warrant have you for it?

A. Firſt out of St. *Mark* 10. 16. where *Chriſt, laying his hands upon the Children, bleſſed them.*

Se-

Secondly, the example of *Melchiſedeck* bleſſing *Abraham*; upon which St. *Paul* ſaith, *without all contradiction that which is leſs is bleſſed of the better*, Heb. 7. 7.

Q. What Scripture have you for obedience to Prieſts?

A. Heb. 13. 17. *Obey your Prelates, and be ſubject to them; for they watch, as being to render an account for your ſouls.* And in the old Law, diſobedience to the Prieſt was puniſhed with death, *Deut.* 17. 12.

Q. In what are we bound under ſin to obey Princes and temporal Magiſtrates?

A. In all things (which are not ſin) belonging to the good and peace of the Commonwealth.

Q. How prove you that?

A. Firſt out of *Rom.* 13. 1. *Let every ſoul be ſubject to the higher powers, for there is no power but of God: he therefore that reſiſts powers, reſiſts the ordinance of God.*

Secondly out of 1 Pet. 2. 13, 14. *Be ye ſubject to every creature for God, whether to the King, as excelling, or to magiſtrates, as ſent by him to the revenge of malefactors.*

Q. What if Kings or Magiſtrates command us to do ſin, or things againſt our conſcience?

A. Then we muſt anſwer them with the Apoſtles, *We muſt obey God, rather than men*, Acts 5. 29.

Q. In what are Servants bound to obey their Maſters?

A. In all things that are not ſin, belonging to their charges.

Q. How

Q. How prove you that?

A. Out of *Coloſſ.* 3 22. *Servants obey in all things your maſters, according to the fleſh, not ſerving the eye, as pleaſing men, but in ſimplicity of heart, as pleaſing God.*

Q. How do ſervants ſin againſt their Maſters?

A. By neglecting their commands, ſtealing, or ſpoiling their goods, *&c.*

The fifth Commandment expounded.

Q. WHat is the fifth Commandment?

A. *Thou ſhalt not kill.*

Q. What is prohibited by this?

A. All murder, unjuſt ſhedding of blood, fighting and quarrelling.

Q. Is it not lawful to kill in any caſe?

A. Yes, in a juſt war, or when public Juſtice requires it: *For the magiſtrate beareth not the ſword without cauſe*, Rom. 13. 4. As alſo in the blameleſs defence of our own, or our innocent neighbours life, againſt an unjuſt invader.

Q. Is it lawful to fight Duels, appointing a ſet time and place, for private Intereſt, or punctilio's of Honour?

A. No, by no means; for the Church hath forbidden it under Excommnnication, to be incurr'd *ipſo facto*, and ſuch as die in Duels, can neither have Chriſtian Burial, nor be pray'd for by the Church.

Q. How prove you all fighting and quarrelling to be unlawful?

A. Out

A. Out of St. *Matth* 5. 39. *You have heard* (saith Christ) *it was said of old, an eye for an eye, and a tooth for a tooth: but I say unto you not to resist evil, but if any one strike thee on the right cheek, turn to him also the other.*

Q. What else is forbidden by this Precept?

A. To seek, wish, or desire our own, or any other mans death, out of impatience or passion, or to cause women with child to miscarry.

The sixth Commandment expounded.

Q. WHat is the sixth Commandment?

A. Thou shalt not commit Adultery.

Q. What is prohibited by this Precept?

A. All carnal sin with another mans Wife, or another womans Husband, and chiefly Adultery, as also Fornication and Pollution.

Q. How prove you Fornication and Pollution to be mortal sins?

A. Out of *Col* 3. 5. *Mortifie therefore* (saith St. *Paul*) *your members upon earth, fornication, uncleanness, lust, evil concupiscence, and avarice, which are the service of Idols, for which the wrath of God comes upon the children of incredulity.*

Q. In what case is it lawful for a man to dismiss his wife?

A. Only in case of evident Adultery.

Q. Can

Q. Can he that hath ſo diſmiſſed his wife, marry another during her life?

A. He cannot; for *he that diſmiſſeth his wife, and marries another, committeth adultery*, St. *Mat.* 5. 32. And St. *Luke* 16. 18. *He that marries her that is ſo diſmiſſed, commits adultery.*

Q. Why is adultery a far greater ſin than fornication?

A. Becauſe it is a great injury to our innocent Neighbor, as alſo to the Sacrament of Matrimony.

Q. How prove you that a wife ſo diſmiſſed from her husband, cannot marry again during her husbands life?

A. Out of 1 Cor. 7. 10, 11. *To theſe that are married* (ſaith St. *Paul*) *not I give commandment, but the Lord, that the Wife depart not from her husband; and if ſhe depart, to remain unmarried.* And v. 39. *A Woman is bound to the law ſo long as her husband liveth, but if her husband ſleep,* (that is, be dead) *ſhe is at liberty, let her marry whom ſhe will.*

Q. What elſe is forbidden by this Precept?

A. Whoredom, Inceſt, Sacrilege, and ſin againſt Nature.

Q. VVhy is Luſt hateful in the ſight of God?

A. Becauſe it defiles in us the Image of God, and the Temple of the Holy Ghoſt.

Q. What more is here prohibited?

A. Unchaſt touching of our ſelves or others, with all delight in luſtful thoughts and kiſſes.

Q. What is the hire of unlawful Lust?

A. Death and Damnation; for *neither fornicators or adulterers, nor the effeminate,* (that is, such as defile themselves with voluntary pollution) *shall possess the Kingdom of God,* 1 Cor. 6. 9.

The seventh Commandment expounded.

Q. WHat is the seventh Commandment?

A. *Thou shalt not steal.*

Q. What is forbidden by this Precept?

A. All unjust taking away, or detaining, that which is another mans.

Q. How many kinds of Theft be there?

A. Three kinds; simple theft, which is a secret taking away of that which is another mans; Rapine, which is a violent open taking away, or keeping of that which is another mans; and Sacrilege, which is a stealing of Sacred things, or out of Sacred places.

Q. When is Theft a mortal sin?

A. When the thing stolen is of a considerable value, or causeth a notable hurt to our neighbor.

Q. How prove you that?

A. Out of 1 Cor. 6. 10. *Neither theeves, nor covetous men, nor extortioners, shall possess the Kingdom of God.*

Q. What doth a sin of theft oblige us to?

A. To make restitution of the thing stolen to the right owner, if we be able, else the sins will not be forgiven us.

Q. What

Q. What elſe is here prohibited?

A. All Uſury, Bribery, Cozenage in Gaming, or unjuſt gain by Buying, or Selling

Q. What is Uſury?

A. It is to receive, or to will ſome money or money-worth, as gain, above the Principal, immediately out of the conſideration of loan.

Q. How prove you Uſury and Bribery to be great ſins?

A. Out of Pſal. 14 1. 5. *O Lord, who ſhall dwell in thy Tabernacle, or who ſhall reſt in thy holy Mountains? he that hath not given his money to uſe, nor taken bribes upon the innocent man.*

Q. How are rich men ſooneſt brought to beggery?

A. By mingling other mens goods among their own?

Q. How do men generally ſin againſt this Precept?

A. Princes, by impoſing unjuſt Taxes on their Subjects: Subjects, by not paying their due Taxes to their Princes: Buyers and Sellers, by deceitful weight and meaſure, or by exceeding the juſt price: Maſters, by defrauding Servants of their wages; and Servants, by imbezeling their Maſters Goods.

Q. WHat is the eighth Commandment?

A. *Thou ſhalt not bear falſe witneſs againſt thy neighbor.*

Q. What is prohibited by this Precept?

A. All falſe Teſtimonies, raſh Judgments, and Lies.

Q. Why is falſe Teſtimonie ſo great a ſin?

A. Becauſe it is againſt the Juſtice of God, and our Neighbor.

Q. How prove you that corrupt Judgment is a great ſin?

A. Out of Iſa. 5. 20, 23, 24. *Woe be to you that call evil good, that juſtifie the impious man for bribes, and rob the juſt man of his juſtice; for as fire devoureth the ſtubble, ſo ſhall the root of theſe men be aſhes.*

Q. Why is raſh Judgment a great ſin?

A. Becauſe it robs God of his Judgment, and our Neighbor of his good name; *Do not ye judge, that you be not judged,* Matt. 7. 1.

Q. Why is it a ſin to lie?

A. Becauſe *the Devil is a lyar, and the father of lies,* St. John 8. 44.

Q. What elſe is prohibited by this Precept?

A. The Crimes of Whiſpering, Flattery, Detraction.

Q. What is whiſpering?

A. It is to break friendſhip betwixt others, by ſpeaking ill of one unto the other behind his back.

Q. What

Q. What is flattery?

A. To attribute to another some perfection which he hath not, or to praise him for that which he deserves not.

Q. What is detraction?

A. It is a secret staining and blotting anothers good name.

Q. What is he bound to, that hath hurt his neighbor in any of these kinds?

A. To make him satisfaction, and restore him his good name.

Q. How, for example?

A. If he have told a hurtful lie of him, he is bound to unsay it; or if he have revealed his secret sin, he is bound to speak well of the same party, and to mitigate the matter all he may.

Q. Is it a sin to hearken to detraction?

A. To do it willingly and with delight, or so as to encourage the detractor, it is; for by so doing we co-operate with the detractor.

Q. How then must we behave our selves among detractors?

A. If they be inferiours, we must reprehend them; if equals or superiours, we must shew our selves at least not pleased with that discourse.

Q. What is rash Judgment?

A. That which is grounded on meer hear-says, jealousie and surmises, without any moral certainty, or great probability.

Q. When is a lie a mortal sin?

A. When it is any great dishonour to God, or notable prejudice to our neighbor:

bor: otherwiſe, if it be meerly officious, or jeſting, it is but a venial ſin.

The ninth and tenth Commandments expounded.

Q. WHat are the ninth and tenth Commandments?

A. *Thou ſhalt not covet thy Neighbor's Wife.*

Thou ſhalt not covet thy Neighbor's Goods.

Q. What is prohibited by theſe Commandments?

A. The inordinate will or deſire of unlawful Luſt, eſpecially Adultery, and of all Theft.

Q. What elſe?

A. Not only deliberate deſire or conſent, but likewiſe all voluntary delight and complacency in covetous or impure thoughts.

Q. How prove you that unchaſt deſires are mortal ſins?

A. Out of St. *Mat.* 5. 27, 28. *It was ſaid of old, Thou ſhalt not commit adultery; but I ſay unto you, Whoſoever ſhall ſee a Woman to luſt after her, he hath already committed adultery in his heart.*

Q. How prove you covetous deſires to be great ſins?

A. Out of 1 *Tim* 6. 9. *They that will be made rich, fall into temptations, and the ſnare of the Devil, and many deſires unprofitable and hurtful, which drown men in deſtruction and perdition.*

Q. Is

Q. Is there any ſin in thoſe motions of concupiſcence, which we feel and ſuffer againſt our wills?

A. There is not, for nothing is ſin which is not voluntary and deliberate.

Q. What think you now of this ſecond Table of the Law? is there any thing that ſavours of impoſſibility?

A. No certainly, for there is nothing commanded us, which the very Law of Nature and right Reaſon doth not dictate to us; and therefore ought to be obſerved and done, although it were not commanded us.

Q. Is there any thing but what every man expects and deſires to have done to himſelf by others?

A. There is not, therefore we muſt do the ſame to others, according to that, *All things whatſoever you will that men do unto you, do ye alſo to them; for this is the Law and the Prophets*, Mat. 7. 12.

Q. Why do then Proteſtants pretend and ſay, *That the Commandments are impoſſible to be kept?*

A. Becauſe they are not willing to oblige themſelves to the obſervance of them, but had rather make God the author of ſin, by commanding impoſſibilities, (a moſt high blaſphemy) and juſtifie their own iniquities, by ſaying, *they cannot help it*, than humbly acknowledge and confeſs their ſins, with purpoſe to amend, by an acceptance of the Law of God.

CHAP. IX.

The Precepts of the Church expounded.

Q. HOw many are the Commandments of the Church?

A. There be ſix principal ones.

Q. What is the firſt?

A. *To hear Maſs on all Sundays and Holy days*, if we have opportunity to do it, and there be no juſt cauſe to the contrary.

Q. VVhy on all *Sundays*?

A. In a Thankſgiving for the Benefits of of the week paſt, as alſo to ſanctifie the preſent day.

Q. For what other reaſon?

A. In memory that the ſame Chriſt, who is offered upon the Altar at Maſs for our ſins, was born, roſe from the dead, and ſent down the Holy Ghoſt on a *Sunday*.

Q. VVhy all Holy days?

A. Either in memory of ſome ſpecial benefit, or elſe for a Commemoration of ſome peculiar Saint, ſo to move our ſelves to imitate his example.

Q. How prove you that the Church hath power to ordain and command Feaſts?

A. Firſt,

A. Firſt, by the example of the Church in the Apoſtles time, which ordained the Feaſt of *Chriſtmas*, in honor of the *Nativity of Chriſt*; *Eaſter*, in honor of his *Reſurrection*; *Whitſontide*, in honor of the *coming of the Holy Ghoſt* in Tongues of fire.

Secondly, out of St. *Clement*, the Diſciple of St. *Peter*, in his eighth Book of Apoſtolical Conſtitutions, where he witneſſeth, *That the Apoſtles gave order for the celebrating of* St. Stephen's, *and ſome of other of their fellow Apoſtles days, after their deaths.*

Thirdly, out of 2 *Theſ.* 3. 4. *We have confidence of you in our Lord* (ſaith St. *Paul*) *that the things which we command, you both do and will do.* And v. 14. *If any obey not your word, do not ye company with him, that he may be confounded.*

Fourthly, out of 1 *Theſ.* 4. 8. where St. *Paul* (ſpeaking of the Precepts he had given his Brethren) ſaith, *He that deſpiſeth theſe things, deſpiſeth not Man, but God, who alſo hath given his Holy Spirit in us.* See what was ſaid before in the third Commandment of God.

The ſecond Precept of the Church expounded.

Q. WHat is the ſecond Commandment of the Church?

A. *To faſt Lent, Vigils commanded, Ember days, and Fridays* alſo, by Cuſtom of *England*; with *abſtinence from fleſh on* Saturdays.

Q. Why

Q. Why *Lent*?

A. In imitation of Christ our Lord, who fasted forty days and forty nights, in the Desert, for our sins, without once eating or drinking.

Q. Can we fast in this manner?

A. We cannot; but we must do at least what we are able.

Q. How prove you fasting to be a pious practice?

A. By the example of Christ and his Saints, and out of St. *Luke* 2. 37. where we read, *That Anna the Prophetess departed not from the Temple, serving day and night by fasting and prayer.*

Q. How prove you fasting to be meritorious?

A. Out of St. *Matth.* 6. 16, 17. 18. *And when you fast, be not sad, like the hypocrites, but anoint thy head, and wash thy face, that thou appear not unto men to fast, but to thy father which is in secret, and thy father which seeth in secret will repay thee.*

Q. How prove you abstinence from certain meats?

A. Because it was prescribed by an Angel to St. *John*, *He shall be great before the Lord. Wine and Cyder he shall not drink*, St. Luke 1. 15. And in St. Matth. 3. 4. we read, *That his meat was locusts and wild honey.*

Q. For what is fasting available?

A. For

A For the remiſſion of ſins, and appeaſing the wrath of God, according to that, *Be ye converted unto me in your whole heart, in faſting, weeping, and mourning,* Joel 2. 12.

To mortifie all the luſtful deſires of the fleſh; and that it hath ſpecial force againſt the Devil: *This kind of Devil* (ſaith our Lord) *can go out by nothing but by prayer and faſting, St.* Mark 9. 29.

Q. Why *Vigils?*

A. To prepare our ſelves for a devout keeping the Feaſts that follow.

Q. Why *Ember days?*

A. Becauſe on thoſe days the Church giveth Holy Orders, and ordaineth Prieſts; and for that cauſe hath dedicated them to public Prayer and Faſting.

Q. What ground have you for that?

A. Out of *Act.* 13. 2, 3. *And as they* (the Apoſtles) *were miniſtring to our Lord, and faſting, the Holy Ghoſt ſaid, Separate ye me* Saul *and* Barnabas *to the work whereto I have taken them: Then with faſting, and praying, and impoſing hands on them, they diſmiſſed them.*

Q. Why *Fridays* in *England?*

A. In memory that Chriſt ſuffered for us upon a *Friday*, drinking gall and vinegar on his Croſs for our gluttonous exceſſes; but eſpecially by cuſtom, which is as good as Law.

Q. Why abſtinence on *Saturdays?*

A. To prepare our ſelves for a devout keeping of the *Sunday*, as alſo in

honor of the bleſſed Virgin *Mary*, who ſtood firm in Faith on that day, the Apoſtles themſelves wavering.

The third Precept of the Church expounded.

Q. WHat is the third Commandment of the Church?

A. *To confeſs our ſins at leaſt once a year.*

Q. Why was that commanded?

A. Becauſe otherwiſe Libertines would not have done it once in many years.

The fourth Precept of the Church expounded.

Q. WHat is the fourth?

A. *To receive the bleſſed Sacrament at leaſt once a year, and that at Eaſter, or thereabouts.*

Q. VVhy at *Eaſter*?

A. Becauſe Chriſt inſtituted the bleſſed Sacrament of the Euchariſt at his laſt Supper the Thurſday before *Eaſter-day.*

Q. VVhy is it ſaid, *or thereabouts*?

A. Becauſe it will ſatisfie the Precept, if it be done at any time betwixt *Palm-Sunday* and *Low-Sunday.*

The fifth Precept of the Church expounded.

Q. VVHat is the fifth?

A. *To pay Tithes to our Paſtors.*

Q. VVhy ſo?

A. Becauſe

A. Becauſe they feed us ſpiritually, it is fit we ſhould feed them corporally.

Q. *How prove you that?*

A. Out of Gal. 6. 6. *Let him that is catechized in the word communicate to him that catechiſeth him in all his goods.* And *Cor.* 9. 13. *They that ſerve the Altar participate with the Altar.*

The Sixth Precept of the Church Expounded.

Q. WHat is the Sixth?

A. Not to celebrate Marriages on times prohibited; that is, from the firſt Sunday of *Advent*, until *Twelfth-day* be paſt, nor from *Aſh-wedneſday* till *Low-Sunday* be paſt.

Q. Why ſo?

A. Becauſe thoſe are times of ſpecial Piety and Penance, therefore not to be ſpent in Feaſting or carnal Pleaſures.

Q. What ſin is it to break any of theſe Church Commandments?

A. Mortal ſin of Diſobedience, according to that, *He that will not hear the Church, let him be unto thee as a Heathen and Publican.* S. Matth. 18. 17.

CHAP. X.

The Counsels of Christ and his Church Expounded.

Q. HOw many Counsels be there?

A. There be three principal ones.

Q. What is the first of them?

A. Voluntary Poverty, which is a willing leaving all things to follow Christ.

Q. How prove you that to be a work of Perfection?

A. Out of St. *Mat.* 19. 21. *If thou wilt be perfect, go and sell the things which thou hast, and give to the poor, and thou shalt have treasure in Heaven, and come and follow me.*

Q. How prove you this to be meritorious?

A. Out of the same Chap. v. 27, 28, 29. when St. *Peter* asked Christ, saying, *Behold we have forsaken all things and followed thee, what therefore shall we have?* our Lord answered him, *Every one that hath left his house, or his lands, or his brethren, or his sisters for my sake, shall receive a hundred-fold, and possess everlasting life.*

The second Counsel.

Q. WHat is the second Counsel?

A. Perpetual Chastity; which is a voluntary abstaining from Marriage, and

and all carnal Pleasures, for the love of God.

Q. Is this also a Work of Perfection?

A. It is; for Christ himself was born of a Virgin, and counselled Virginity, tho he commanded it not.

Q. How prove you that?

A. Out of St. *Matth.* 19. 12. *There be Eunuchs* (saith he) *which have gelded themselves for the kingdom of heaven, he that can take, let him take.*

Q. How prove you that Virginity is a more perfect state than Marriage, or that it is lawful to vow Virginity?

A Out of 1 *Cor.* 7. 37. 38. *He that hath determined in his heart, being settled not having any necessity, but having power of his own will to keep his Virgin, doth well; therefore he that joyneth his Virgin in Marriage doth well; but he that joyneth her not, doth better.*

Q. What other proof have you?

A. Out of 1 *Tim.* 5. 5. *But she that is a Widow indeed,* (that is a vowed Widow) *and desolate, let her hope in God, and continue in Prayer and observations day and night.* And v. 11, 12. *But the younger Widows avoid; for they, when they shall be wanton in Christ, will marry, having damnation, because they have made void their first Faith,* that is, their *Vow of Chastity,* according to the Fourth Council of *Carthage,* Canon 104. and all the Fathers on this place.

Q. Who was the first that taught Mar-

Marriage to be better than Virginity, and perſwaded Prieſts and Nuns to marry?

A. Jovinian an old condemned Heretic. according to St. *Auguſtine* in his Book of Hereſies. *Her.* 82. and in his 2 Book of Retractations, he calls him a *Monſter* for it, and ſaith the Church ſtoutly reſiſted him. Chap. 22.

The Third Counſel.

Q. WHat is the third Counſel?

A. Obedience, which is voluntary Submiſſion to anothers will, and in all that is not ſin.

Q. What Warrant have you for that?

A. Firſt, the Example of Chriſt himſelf, who was obedient to our *Lady* and St. *Joſeph*; *and he went down with them, and came to Nazareth, and was ſubject to them.* St. Luke 2. 51.

Secondly, *Heb.* 13. 17. *Obey your Prelates, and be ſubject to them; for they watch, being to render an account for your Souls.*

CHAP. XI.

Of the Sacraments in general.

Q. HOw many Sacraments be there?

A. Seven.

Q. How call you them?

A. Baptiſm, Confirmation, Euchariſt, Penance, Extream Unction, Holy Order, and

and Matrimony. See the Council of *Trent Sess. 7. Can. 1.*

Q. How prove you the necessity of Seven Sacraments, neither more nor less?

A. Out of the proportion which is betwixt spiritual and corporal Life.

Q. In what consists this proportion?

A. In this: that as in corporal and natural life, there be seven principal or chief necessities: So are there likewise in spiritual, to which the Seven Sacraments correspond.

Q. What is our first corporal necessity?

A. To be *born into this World*: To this *Baptism* corresponds, by which we are regenerate unto God, and born the Heirs of God, and Co-heirs of Christ.

Q. What is the second corporal necessity?

A. To *be confirmed in our strength and growth*, without which we can never be made men: To this answers *Confirmation*, by which we are made strong and perfect Christians, able to profess our Faith before our Enemies.

Q. What is our third corporal necessity?

A. That (being now made Men) we have a competence of daily food and sustenance: To which the blessed *Eucharist* corresponds, by which our Souls are fed with Divine Grace, as often as we worthily receive it, or offer it with the Priest on the Altar.

Q. What is the fourth necessity of the Body?

A. That

A. That we have Phyſick when we are ſick and wounded : To this the Sacrament of *Penance* anſwers ; by which our maladies and ſores of Sin are healed.

Q. What is our fifth neceſſity of the Body ?

A. That we have Cordials and Reſtoratives againſt the agonizing fits and pangs of death : To this correſponds *Extream Unction*, by which our Soul is ſtrengthened in her laſt agony againſt the violent onſets of the Devil.

Q. What is the Sixth corporal neceſſity ?

A. That we be governed by Laws and Magiſtrates ; ſo to avoid Injuſtice and Confuſion : To this *Holy Order* correſponds, by which we are provided of ſpiritual Magiſtrates to guide and govern us.

Q. What is the ſeventh corporal neceſſity ?

A. That *we be multiplied in a lawful manner* : And to this Matrimony correſponds, by which we are not only multiplied in a natural, but in a holy and Sacramental way.

Q. What is a Sacrament in general ?

A. It is a viſible ſign of inviſible Grace, divinely inſtituted by Chriſt, for our Sanctification.

Q. How prove you that Chriſt ordained them all ?

A. Becauſe it is not in the power of any pure Creature, to give infallible vertue cauſing Grace, to ſenſible and material things, ſuch as the Sacraments are ; according

cording to the Council of *Trent*, *Seſſ.* 7. *Can.* 1.

Q. From what have the Sacraments their Force and Efficacy.

A. From the Blood and Paſſion of Chriſt, which they apply to our Souls.

Q. How prove you that?

A. Rom. 6. 3. *Are you ignorant* (ſaith St. *Paul*) *that we, who are Baptized in Chriſt Jeſus, in his death are baptized.* And *Rom.* 5. 9. *Much more therefore now being juſtified in his blood, ſhall we be ſaved from wrath in him.*

Q. For what end did Chriſt ordain the Sacraments?

A. To be external and viſible marks and profeſſions of his holy Faith, by which the Faithful might be known from Infidels and Heretics; and alſo to be effectual means of our Salvation, and certain Remedies againſt Sin.

Q. What things are eſſential to a Sacrament?

A. Matter and Form.

Q. Do all the ſeven Sacraments give Grace?

A. They do, according to the Council of *Trent*. *Seſſ.* 7.

Q. What is Grace?

A. It is a ſupernatural quality produced in our Souls, and inherent in them, by which we are made the adopted Children of God, ſpecial partakers of the Divine Nature, and like to God in ſome degree; as Iron is made like to fire by heat.

Q. How

Q. How many of the Sacraments give a Character?

A. Three: Baptiſm, Confirmation and Holy Order.

Q. What is a Sacramental Character?

A. It is a ſpiritual mark in the ſoul whereby we are marked for Gods ſervants which can never be blotted out.

Q. In what manner do the Sacraments give and cauſe Grace?

A. Inſtrumentally only; for God is always the principal cauſe thereof.

Q. Who is the ordinary Miniſter of a Sacrament?

A. A Prieſt; excepting Holy Order and Confirmation, which are reſerved to Biſhops only.

Q. Why did Chriſt tie the Adminiſtration of the Sacraments to the Hierarchy, and to Prieſts only?

A. To give them ſupereminent Power, Credit and Authority with the People.

Q. Was there any neceſſity of that?

A. Yes; becauſe, if the Clergy be not held in great Reverence by the Laity, it cannot cauſe that effect in them for which it chiefly was ordain'd, to wit, credulity of things above Nature, with a prompt Obedience, to hazard Lives and Fortunes, when they ſhall ſee the Law of God requires it; and if this be not done, Chriſt's law will not be kept, nor can ſalvation be had.

Q. Is the Intention of the Miniſter to do what Chriſt ordained, a Condition without

without which the Sacrament ſubſiſteth not?

A. It is, as alſo the intention of the receiver, to receive what Chriſt ordained, if he be at years of underſtanding,

Q. Why ſay you, If he be at years of Underſtanding.

A. Becauſe, for Infants in the Sacrament of Baptiſm, the intention of the Church, and of their Godfathers and Godmothers ſufficeth.

Baptiſm Expounded.

Q. WHy is Baptiſm the firſt Sacrament?

A. Becauſe, before it, a Man is not capable of another.

Q. What is Baptiſm?

A. It is an exterior waſhing of the Body, under a ſet form of words.

Q. What is the neceſſary matter of Baptiſm?

A. Natural Water only; for artificial Water will not ſuffice.

Q. What is the Form of it?

A. I baptize thee N. N. in the Name of the Father, and of the Son, and of the holy Ghoſt.

Q. What if a Man leave out the word (*I baptize*) or any of the three perſons?

A. Then the Baptiſm is invalid.

Q. Where did Chriſt expreſs the form of Baptiſm, and give us a Command to baptize?

A. In

A. In St. *Matth.* 28. 19. *Going therefore* ſaith he) *teach ye all Nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghoſt.*

Q. Can a Man be ſaved without Baptiſm?

A. He cannot, unleſs he have it either actual or in deſire, with contrition, or be baptized in his Blood, as the holy *Innocents* were, which ſuffered for Chriſt.

Q. How prove you that?

A. Out of St. *John* 3. 5. *Unleſs a Man be born again of water and the ſpirit, he cannot enter into the Kingdom of God.*

Q. Can no Man but a Prieſt baptize?

A. Yes, in caſe of neceſſity any Lay man or Woman may do it, and not otherwiſe.

Q. What is a chief neceſſity?

A. When a child is in danger of Death, and a Prieſt cannot be had.

Q. What are the effects of Baptiſm?

A. It makes us the children of God, and remits both original and actual ſin, if he that is baptized be guilty of it.

Q. Secondly, it infuſeth juſtifying grace into the Soul, with habits of Faith, Hope, and Charity, and all ſupernatural gifts and virtues.

Q. How prove you that?

A. Out of *Gal.* 3. 27. *As many of you as are baptized in Chriſt, have put on Chriſt.* Secondly, out of 1 *Cor.* 6. 10. 11. where ſpeaking of Fornicators, Idolaters, Thieves, Adulterers and Lyars, *Theſe things* (ſaith *S. Paul*) *ye were, but ye are waſhed, but*

ye

ye are ſanctified, but ye are juſtified in the name of our Lord Jeſus Chriſt, and in the Spirit of God.

Thirdly out of *Tit.* 3. 6, 7. *He hath ſaved us by the Laver of Regeneration and Renovation of the Holy Ghoſt. whom he hath abundantly poured out upon us, by Jeſus Chriſt our Saviour, that being juſtified by his Grace, we may be Heirs according to the Hope of life everlaſting.*

Q. What other effect hath Baptiſm?

A. It makes a ſpiritual mark or character in the Soul, which ſhall remain for ever, either to our great joy in Heaven, or our Confuſion in Hell.

Q. What ſin is it to baptize a Man twice?

A. A Mortal ſin of Sacriledge.

Q. How prove you that?

A. Out of *Heb.* 6. 4, 5, 6. *It is impoſſible for thoſe that have been illuminated and made partakers of the Holy Ghoſt* (to wit. by Baptiſm) *and are fallen,* &c. *To be renewed again unto Penance,* &c. (*viz.* by a ſecond Baptiſm.

Q. What if a Man die for the Faith before he can be baptized?

A. He is a true Martyr and baptized in his own Blood.

Q. Why have we a Godfather, and a Godmother in Baptiſm?

A. That, if our Parents ſhould neglect it, or be prevented with Death, they may inſtruct us in the Faith of Chriſt, which Obligation lies on them.

Q. How many Godfathers may we have?

A. But

A. But one Godfather and one Godmother since the Council of *Trent*.

Q. Why so few?

A. To prevent the too great extent of spiritual affinity which is contracted between them and their Godchild, and his Father and Mother, which is an impediment, not only making Marriage unlawful, but also invalid, betwixt the parties.

Q. How can Infants be Christened which have no actual Faith?

A. In the Faith of the Church, and of their Godfathers and Godmothers.

Q. Why do we use so many Ceremonies in Baptism?

A. To stir up Reverence to the Sacrament, and signifie its inward effects.

Q. What meaneth the Priests breathing on the Childs Face according to the use of some Rituals?

A. It signifies, that by Baptism the evil Spirit is cast out, and the Spirit of God is given to him.

Q. Why is the Child signed on the Breast and Forehead with the sign of the Cross.

A. To signifie, that he is there made the servant of Christ crucified.

Q. Why is salt put in the Childs mouth?

A. To signifie, that by Baptism he receives Grace and Gifts to preserve his Soul from Corruption of Sin; and to warn Christians that their Actions and Words ought to be seasoned with Prudence and Discretion, signified by Salt.

Q. Why

Q. Why doth the Priest lay spittle on his ears and nostrils?

A. Because Christ by so doing healed one that was both deaf and dumb; as also to signifie, that by Baptism his ears are open'd to the word of Faith, and his nostrils to the good odor of all Christian Virtues.

Q. VVhy doth the Priest ask the child, *If he renounce the Devil and his Pomps?*

A. To signifie, that he who will be the child of God, cannot be the child of the Devil.

Q. VVhat mean the several anointings of the child?

A. They signifie the interior Anointing, or Unction of Divine Grace, given to the soul in Baptism.

Q. VVhat mean they in particular?

A. He is anointed on the Head, to signifie, *that by Baptism he is made partaker of the Kingly Dignity of Christ*; on the Shoulders, to signifie, *he must bear his Cross courageously*; on the Breast, to signifie, *that the heart is there, strengthened with Grace, to fight against the Devil.*

Q. VVhat signifies the white Christ given to the child?

A. The purity and innocency which he there receives.

Q. VVhat signifies the hallowed Light given to the child?

A. The light of Faith, and fire of Charity, with which his soul is endued by Baptism.

Q. WHat is the second Sacrament?

A. *Confirmation.*

Q. When did Christ ordain this Sacrament?

A. The time is not certain; but Divines most probably hold, it was instituted at Christ's last Supper.

Q. What is the *matter* of this Sacrament?

A. *Oyl*, mingled with *Balm*, blessed by a Bishop.

Q. What is the *form* of it?

A. *I sign thee with the sign of th Cross, I confirm thee with the Chrism of Salvation, in the name of the Father, and of the Son, and of the Holy Ghost.*

Q. What Scripture have you for this Sacrament?

A. First, 2 *Cor.* 1. 22. *And he that confirmeth us, with you in Christ, and hath anointed us, God, who also hath sealed us,* (with the spiritual Character) *and given the pledge of the spirit in our hearts.*

Secondly, *Acts* 8. 14, 15, 16. where when *Philip* the Deacon had converted the City of *Samaria* to the Faith, the Apostles who were at *Jerusalem*, sent two Bishops, St. *Peter* and St. *John*, to confirm them, *who when they were come* (saith the Text) *prayed for them that they might receive the Holy Ghost, for he was not yet come upon any of them, but they were only baptized in the*

name

name of our Lord Jesus; then did they impose their hands upon them, and they received the Holy Ghost.

Thirdly, *Acts* 19. 5, 6. where we read, that *St. Paul* baptized and confirmed about twelve of *St. John's* Disciples: *hearing these things, they were baptized in the name of our Lord Jesus, and when St.* Paul *had imposed hands on them, the Holy Ghost came upon them.*

Q. VVhy is *Oyl* used in the *Sacrament?*

A. To signifie that the principal and proper effect of it is to make us perfect Christians, and able to profess our Faith before prosecuting Tyrants.

Q. Why is *Balm* used in it?

A. To signifie the good odor of a Christian name, according to that, *We are a good odor of Christ to God*, 2 Cor. 2. 15.

Q. In what appears the force of Confirmation?

A. In the undaunted confidence and sufferings of the Apostles, Martyrs, and Saints of God, after they had received it.

Q. When were the Apostles confirmed?

A. On *Whitsunday* in an extraordinary manner, the Holy Ghost descending upon them in Tongues of Fire.

Q. Doth Confirmation give a Character?

A. It doth, according to 2 *Cor.* 1. 22. above cited, where we read, *who also hath sealed us*, (that is, with a Character.)

Q. Who is the Minister of this *Sacrament?*

A. A Biſhop only, as appears by *Acts* 8. above cited, where two Biſhops were ſent unto *Samaria* to give it.

Q. Is there any neceſſity of this *Sacrament?*

A. There is a moral neceſſity of it, according to the Council of *Laodicea*, Can. 48. *Thoſe that have been baptized muſt after Baptiſm receive the moſt holy Chriſm, and be made partakers of the heavenly Kingdom.*

Q. What authority of Fathers and School-Divines have you for its neceſſity?

A. Firſt, the authority of *St. Thomas*, who, in the *Sacrament of Confirmation*, affirms, that it is a dangerous thing to die without it.

Secondly, that of *St. Jerome*, in his Epiſtle againſt the *Luciferians*, *Doſt thou not know alſo* (ſaith he) *that this is the cuſtom of the Churches, that hands ſhould be impoſed on ſuch as have been baptized, and ſo the Holy Ghoſt be invocated? Doſt thou exact where it is written? In the Acts of the Apoſtles. And tho there were no authority of Scripture for it, yet the conſent of the whole world in this behalf, would be equal to a Precept; for many other things alſo, which are obſerved in the Churches by Tradition, do uſurp unto themſelves the authority of a written Law.* You ſee he owns it to be commanded in the Scripture; and tho it were not ſo, yet to be equal to a Precept, and have the authority of a written Law, becauſe it is an Apoſtolical Tradition, that ſuch as have been baptized, muſt alſo be confirmed.

Q. What

Q. What authority of Popes have you for it?

A. First, that of St. *Clement*, Pope and Martyr, in his Epistle to *Julius*. *All must make haste* (mark the word *must*) *without delay to be regenerated to God, and at length consigned* (confirmed) *by a Bishop; that is, to receive the sevenfold Grace of the Holy Ghost.* His reason is, first, *Because the end of every ones life is uncertain.* Secondly, *Because otherwise he that is baptized cannot be a perfect Christian, nor have a seat among the perfect; if not by necessity, but by injury, or by wit, he shall remain, and not have that* Confirmation, *which we have received from blessed* Peter, *and all the rest of the Apostles have taught, our Lord commanding.*

2. That of Pope *Melchiades*, teaching, *That Baptism and Confirmation can by no means be separated one from another, unless by death prevented, and that one of them cannot rightly be perfected without the other.* And moreover, *that as Confirmation is given by greater men, so it is to be held in greater Veneration than Baptism.* See Pope *Urban de Consecr. Distinct. 4, & cap. 5. de his, &c.*

Add to this, that without *Confirmation* (according to all the Fathers) we are not perfect Christians.

Q. *What then would you think of those who for particular and private ends should slight this Sacrament, and teach the Laity not to receive it, when they might conveniently have it?*

A. Truly I think they would slight the Mission of the Holy Ghost, (for this Sacrament is a continuance of that Mission unto us) and would be great enemies of Christianity.

Q. What sin is it not to receive it, when we may conveniently have it?

A. Mortal sin, if it be done out of contempt, or any gross neglect, especially in a place of Persecution, as *England* is.

Q. How prove you that?

A. Because by so doing, we expose our selves to great danger of denying our Faith, against which danger it was peculiarly ordained by Christ our Lord.

Q. At what age is *Confirmation* now commonly received?

A. At seven years old.

Q. Why no sooner?

A. That so we may be able to prepare our selves for it, and remember that we have received it, for it cannot be twice given.

Q. Why is a little blow given on the cheek to him that is confirmed?

A. To signifie he is there made the Soldier of Christ, and must be ready to suffer stripes and buffets for his sake.

Q. Must we have any Godfather in *Confirmation*?

A. Only one Godfather or Godmother.

Q. Must it be received fasting?

A. That is expedient, (for so the Apostles received it) but not necessary.

The

Q. WHat is the third Sacrament?

A. The bleſſed *Euchariſt*, or *the Sacrament of the Body and Blood of Chriſt.*

Q. By what was this Sacrament prefigur'd in the Old Law?

A. By *the Tree of Life*, *the burning Buſh*, Melchiſedeck's *Bread and Wine*, *the Paſchal Lamb*, *the Heavenly Manna*, *and the Ark of the League.*

Q. Doth the bleſſed *Euchariſt* excell all theſe in dignity?

A. It doth, as far as a ſubſtantial Body excels a ſhadow.

Q. What ſignifies the name *Euchariſt?*

A. It ſignifies *good grace*, or *thanksgiving*, becauſe it contains the Author and Fountain of Grace, and the greateſt gift of God to Man.

Q. When did Chriſt ordain the bleſſed Euchariſt?

A. At his laſt Supper.

Q. Why ſo?

A. To leave it to his Church, as the laſt and greateſt part of his Love.

A. What is the bleſſed *Euchariſt?*

Q. It is the Body and Blood of Jeſus Chriſt, true God, and true Man, whole Chriſt, under the outward forms of Bread and Wine.

Q. In what manner is Chriſt preſent under thoſe forms?

A. By the true and real preſence of his Divine and Human Nature, not figuratively only, as ſome would have it.

Q. How prove you that?

A. Firſt, out of *St.* Matth. 26. 27, 28. Chriſt at his laſt Supper *took bread, bleſſed it, brake it, and gave it to his Diſciples, ſaying, Take ye and eat, this is my Body.* And he alſo bleſſed the Cup, ſaying, *This is my Blood of the New Teſtament, which ſhall be ſhed for many, to the remiſſion of ſins.*

Secondly, out of St. *Luke* 22. 19, 20. *This is my Body which is given for you; this is the Chalice of the New Teſtament in my Blood, which ſhall be ſhed for you.*

Thirdly, out of St. *John* 6. 52, 53, 54. *The Bread I will give is my Fleſh, for the life of the world; my Fleſh is Meat indeed, and my Blood is Drink indeed; unleſs ye eat the Fleſh of the Son of Man, and drink his Blood, you ſhall have no life in you.*

Fourthly, out of 1 Cor. 11. 23. where *St. Paul* tells us, *He received from our Lord,* (*viz.* by ſpecial Revelation) that at his laſt Supper he bleſſed Bread, ſaying, *Take ye and eat, this is my Body, which ſhall be delivered for you; this Chalice is the New Teſtament of my Blood.*

Q. By what means is the Body and Blood of Chriſt made under the outward forms of Bread and Wine?

A. By a real converſion or change of the whole ſubſtance of the Bread and Wine into the whole ſubſtance of the Body and Blood of Chriſt; which converſion is wrought by the

the moſt holy and powerful words of Conſecration, inſtituted by Chriſt, and ſpoken by the Prieſt, and is fitly called *Tranſubſtantiation* by the Council of *Lateran* and *Trent*, which ſignifies a paſſage or converſion of one whole ſubſtance into another.

Q. Is there any Scripture for *Tranſubſtantiation*?

A. The word *Tranſubſtantiation* is not found in Scripture, but for the thing ſignified by it, there are thoſe places in Scripture which prove a *Real preſence*, becauſe thoſe words, *this is my Body*, ſpoken by Chriſt, after he had taken Bread into his hands, and ſignifying that to be his Body, which before was Bread, cannot be true, without the change of Bread into his Body; which change is (as I have ſaid already) the thing ſignified or meant by *Tranſubſtantiation*. Nor may the word be lawfully rejected, for not being found in Scripture, more than other words uſed by the Church to explicate Myſteries of Faith, as the word *Trinity*, or *Conſubſtantialitie* of God the Son with God the Father, which are not found in Scripture.

Q. What is the *White* which we ſee remaining after Conſecration?

A. The outward ſpecies or accidents of Bread, under which the Body and Blood of Chriſt is.

Q. What mean you by thoſe ſpecies or accidents?

A. The colour, ſavour, and quantity of Bread.

Q. Is the Body of Chriſt hurt or broken when we divide or break the Sacrament?

A. It is not; for *he is now immortal and impaſſible; he cannot die, nor ſuffer any more*, Rom. 6. 9.

Q. What other reaſon have you?

A. Becauſe Chriſt is whole in the whole Hoſt, and whole in every particle thereof, if you divide or break it; ſeeing that where-ever there would have been Bread before Conſecration, there muſt needs be the whole Body and Blood of Chriſt after Conſecration.

Q. VVhat Example have you for that?

A. The *Soul of Man*, which is whole in the whole Body, and whole in every part of the Body, as learned Proteſtants neither do nor can deny.

Q. How can the ſame thing be in many ſeveral places at once?

A. By the Omnipotent Power of God, by which he himſelf is in all and every one of his Creatures, at the ſame inſtant.

Q. VVhat Example have you for that?

A. A VVord, which being one, yet is in many hundred of ears at once.

Q. VVhat other proof have you?

A. Out of *Acts* 9. 4, 5. where we read, That Chriſt, who is always ſitting at the right hand of the Father in Heaven (as we willingly admit with Proteſtants) appeared notwithſtanding, and diſcourſed with St.

Paul

Paul on Earth, saying, *Saul, Saul, why dost thou persecute me?* And when St. *Paul* replied, *Who art thou, Lord?* He answered, *I am Jesus, whom thou dost persecute.* Therefore he was then in two places at once.

Q. What is the necessary matter of the *Eucharist?*

A. Wheaten Bread, and Wine of the Grape.

Q. What is the essential form of it?

A. *This is my Body, this is my Blood.*

Q. Why is a little water mingled with the wine in the Chalice?

A. To signifie *the Blood and Water flowing from the side of Christ*; as also, *the Union of the Faithful with Christ by virtue of this Sacrament.*

Q. What disposition is required in him that receives the *Eucharist?*

A. That he hath first confessed his sins, and be in a state of Grace.

Q. How prove you that?

A. Out of 1 Cor. 11. 28. *Let a man prove himself, and so let him eat of this Bread, and drink of this Cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Body of our Lord.*

Q. What are the effects of the Eucharist?

A. It repleniſheth the soul with Grace, and nouriſheth it in spiritual life: *He that eateth of this Bread shall live for ever,* St. John 6. 59.

Q. What other benefit have we by it?

A. It is a moſt moving and effectual commemoration of the *Incarnation*, *Nativity*, *Paſſion*, *Reſurrection*, and *Aſcenſion* of Chriſt.

Q. How do you prove it lawful for the Laity to communicate under one kind only?

A. Firſt, Becauſe there is no command in Scripture for the Laity to do it under both, tho there be for Prieſts in thoſe words, *Drink ye all of this*, Matt. 26. 27. which was ſpoken to the Apoſtles only, and by them fulfilled; for it follows in *Mark* 14. 24. *And they all drank*. 2. Out of St. *John* 6. 59. *He that eateth of this Bread ſhall live for ever*. Therefore one kind ſufficeth. 3. Out of *Acts* 20. 7. where we read, *That the Faithful were aſſembled on the firſt of the Sabbath to break Bread*, without any mention of the Cup; and the two Diſciples in *Emmaus* knew *Chriſt in the breaking of Bread*, where the Cup is not mentioned. And *St. Paul*, 1 Cor. 11. 17. ſaith, *Therefore whoever ſhall eat this Bread, or drink the Chalice of our Lord unworthily, he ſhall be guilty of the Body and Blood of our Lord*.

Q. Is the moſt holy Euchariſt, or Maſs, a Sacrifice?

A. It is the unbloody Sacrifice of the Body and Blood of Jeſus Chriſt, which himſelf inſtituted at his laſt Supper.

Q. What is an Exterior Viſible Sacrifice?

A. It

A. It is a ſenſible thing offered to God by a lawful Prieſt, in acknowledgment of God's being the Author of Life and Death, either by ſome real change made in that thing, or by ſome other external note. Now, becauſe the *Euchariſt*, or Body and Blood of Chriſt, under the forms of conſecrated Bread and Wine, is not only a ſign of Grace ſanctifying a mans ſoul, and thereby a Sacrament; but alſo a thing offered to God in the way I have now expreſt: therefore it is properly and truly a Sacrifice, and the Obligation or Action, whereby the Prieſt offers Chriſt's Body in the way ſpecified, is properly and truly a ſacrificing action, and becauſe it is done in an unbloody way, therefore it is an unbloody Sacrifice.

Q. What neceſſity was there that the bleſſed Euchariſt ſhould be not only a Sacrament, but alſo a Sacrifice?

A. There is a two-fold neceſſity of it; *Firſt*, that it might be a ſacred ſign, or public practice of the inviſible Sacrifice of our hearts to God, and a daily viſible means of giving God ſupreme and ſovereign Honor; for Sacrifice is only due to God, all other exterior Honors being communicable to Creatures. *Secondly*, that it might be a continual renewing of our Love, Peace, and Society, as well with God, as alſo among our ſelves, and an effectual commemoration of the Paſſion of our Lord.

Q. For

Q. *For what avails this Sacrifice?*

A. It is *propitiatory* for the remiſſion of our ſins, *impetratory* for the obtaining all benefits, *a peaceable offering of Thanksgiving* to our God, and ſweet *Holocauſt* of Divine Love.

Q. *Why are Prieſts obliged to receive under both kinds?*

A. Becauſe they offer Sacrifice, and repreſent the bloody Sacrifice made upon the Croſs, where the Blood was actually divided from the Body; and being offerers of the Sacrifice, are bound to receive alſo the Cup, by Chriſt's command expreſſed, *Matth.* 26. 27. *Drink ye all of this.*

Q. *Is it divided ſo alſo in the Maſs?*

A. In the manner of doing, or ſignifying, it is; but not by any *real ſeparation*, or diviſion of the one from the other.

Q. How explain you that?

A. Becauſe the ſpecies of Bread, as alſo the words by which it is conſecrated, ſignifie and repreſent, as if the Body of Chriſt only were contained under it, whereas there is indeed whole Chriſt, and the ſpecies of Wine, as likewiſe the words by which it is conſecrated, ſignifie, and repreſent, as if there only were the Blood of Chriſt, whereas there be both Body and Blood, whole Chriſt.

Q. *Did the Laity ever communicate under both kinds?*

A. They

A. They did ſometimes in the Primitive Church, and may again, if holy Church ſhall ſo appoint; but now it is prohibited by the Church to prevent the great danger in ſhedding the Cup, neither are the Laity in this defrauded of any thing; for they receive whole Chriſt under one kind, which is incomparably more than the Pretended Reformers have under both, who receive only a bit of Bakers Bread, with a poor ſup of common Vintners Wine.

Penance Expounded.

Q. WHat is the fourth Sacrament?

A. *Penance.*

Q. What Warrant have you for doing acts of Penance?

A. Firſt out of *Apoc.* 2. 4. *Thou haſt left thy firſt Charity, therefore be mindful from whence thou art faln, and do Penance.*

Secondly, *And Jeſus began to preach, and ſay, do ye Penance; for the kingdom of heaven is at hand.* Matth. 4. 17.

Q. When did Chriſt ordain this Sacrament?

A. When he breathed on his Diſciples, ſaying, *Receive ye the Holy Ghoſt, whoſe ſins ye ſhall forgive, they are forgiven, and whoſe ſins ye ſhall retain, they are retained.* St. John 20. 22, 23.

Q. What is the matter of this Sacrament?

A. The

A. The sins and confession of the Penitent.

Q. What is the form of it?

A. *I absolve thee from thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. What are the effects of it?

A. It reconciles us to God, and either restores or increaseth Grace.

Q. How Prove you that?

A. Out of St. *John* 20. 23. above cited. And out of St. *John* 1. 9. *If we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all iniquity.*

Q. How many parts hath the Sacrament of Penance?

A. It hath three parts; namely Contrition, Confession and Satisfaction.

Q. What is Contrition?

A. It is a hearty sorrow for our sins, proceeding immediately from the love of God, and joyned with a firm purpose of Amendment.

Q. What is Attrition?

A. It is imperfect Contrition, arising from the Consideration of the turpitude of sin, or fear of punishment; and if it contain a Detestation of sin, and hope of pardon, it is so far from being it self wicked, that tho alone it justifie not, yet it prepares the way to Justification, and disposes towards obtaining Gods Grace in this Sacrament.

Q. What

Q. What if a dying Man be in Mortal ſin, and cannot have a Prieſt?

A. Then nothing but Contrition will ſuffice, it being impoſſible to be ſaved, without the love of God.

Q. What is a firm purpoſe of Amendment?

A. It is a Reſolution not only to ſhun ſin, but alſo the occaſion of it.

Q. How long hath Confeſſion been in uſe and practice?

A. Ever ſince the Apoſtles time, according to St. *James* 5. 16. *Confeſs therefore your ſins to one another, and pray for one another that you may be ſaved.* And *Acts* 19. 18. *Many of the them that believed, came, confeſſing and declaring their deeds.*

Q. What is Confeſſion?

A. It is a Sacramental opening our ſins to a Prieſt, to obtain Abſolution.

Q. Is there any ſpecial Good or Comfort to Man from Confeſſion?

A. Very great, becauſe as to a Mind laden with ſecret Griefs, the beſt of Comforts is to diſcloſe her caſe to ſome faithful Friend: So to a Soul laden with ſecret ſins, one of the greateſt Comforts and beſt Remedies poſſible, is, to have ſelected Perſons ordained for that end by Chriſt himſelf, Men of ſingular Piety and Learning, and not queſtionable by any Law, of what they are to hear in Confeſſion, to whom ſhe may confeſs her ſins, with an aſſurance both of Comfort, Correction, and Direction for the Amendment of her faults.

Q. What

Q. What are the neceſſary conditions of a good Confeſſion?

A. That it be ſhort, diligent, humble, confounding, ſincere, and entire.

Q. How ſhort?

A. By avoiding ſuperfluous words and circumſtances.

Q. How diligent?

A. By uſing a competent time and care in the Examen of our Conſcience.

Q. How humble?

A. By making our Confeſſion with humble hearts.

Q. How confounding?

A. By ſtirring up Confuſion for our ſins.

Q. How ſincere?

A. By confeſſing our ſins plainly without ſeeking to leſſen or excuſe them.

Q. How entire?

A. By confeſſing not only in what things we have ſinned mortally, but alſo how often, as near as we are able to remember.

Q. What if a Man do knowingly leave out any mortal ſin in his Confeſſion for fear or ſhame?

A. He makes his whole Confeſſion void, and commits a great Sacriledge by lying to the Holy Ghoſt, and abuſing the Sacrament.

Q. How prove you that?

A. By the Example of *Ananias* and his Wife *Saphira*, who were ſtruck dead at the feet of St. *Peter* for daring to lie to

the

the holy Ghoſt. *Acts* 5. 5. 10.

Q. Is he that hath ſo done bound to confeſs all again?

A. Yes, all that are mortal, together with that which he left out.

Q. What is Satisfaction?

A. It is (ſpeaking of it as a part of this Sacrament.) the Sacramental Penance, enjoyned us by the Prieſt at Confeſſion; beſides which, we may alſo ſatisfie for our ſins by our own voluntary prayers, faſting, or other good works of ſufferings.

Q. For what do we ſatisfie by that Penance?

A. For ſuch temporal Puniſhments as remain due ſometimes to our ſins, after they are forgiven us.

Q. How do you prove that Prieſts have Power to impoſe Penance?

A. Out of 1 *Cor.* 5. 3. where St. *Paul* excommunicated the inceſtuous *Corinthian*; *I* (ſaith he) *abſent in Body, but preſent in Spirit have already judged him that hath ſo done, &c. To deliver ſuch a one to Satan for the deſtruction of the fleſh, that the Soul may be ſaved.* v. 5.

Q. How prove you, that temporal Puniſhments may remain due to our ſins after the ſins themſelves be forgiven us?

A. Firſt, becauſe *Adam* after his ſin was forgiven him, was notwithſtanding caſt out of Paradiſe for ever, and his whole Poſterity made ſubject unto Death and many Miſeries, in Puniſhment of that ſin. *Gen.* 3. 24.

Secondly,

Secondly, becauſe *David* after his ſin of Adultery was forgiven him, was temporally puniſhed for it with the Death of his Child: *Our Lord* (ſaith *Nathan*) *hath taken away thy ſin, nevertheleſs thy ſon ſhall die.* 2. Kings 12, 13, 14.

Thirdly, becauſe *whom our Lord loveth, he chaſtiſeth. Heb.* 12. 6.

Q. By what other means are thoſe temporal Puniſhments releaſed?

A. By Indulgences.

Q. What is an Indulgence?

A. Not a Pardon for ſins to come, or leave to commit ſin, (as Proteſtants do falſly and ſlanderouſly teach) but a releaſing only of ſuch temporal Puniſhments as remain due to thoſe ſins, which have already been forgiven us by Penance and Confeſſion.

Q. How doth an Indulgence releaſe thoſe Puniſhments?

A. By the ſuperabundant Merits of Chriſt and his Saints, which it applies to our Souls, by the ſpecial Grant of the Church.

Q. When did Chriſt give his Church Power to grant Indulgences?

A. When he ſaid to St. *Peter, to thee will I give the Keys of the Kingdom of Heaven, whatſoever thou ſhalt bind on Earth, it ſhall be bound in Heaven, and whatſoever thou ſhalt looſe on Earth, ſhall be looſed in Heaven.* St. Matth. 16. 19.

Q. How prove you that the Apoſtles did ever uſe this Power?

A. Our

A. Out of 2 *Cor.* 2. 10. where St. *Paul* remitted part of the *Corinthians* Penance, *To him that is ſuch a one* (ſaith he) *this Rebuke ſufficeth*, &c. *whom you have pardoned any thing, I alſo pardon.*

Q. What is requir'd for the gaining of an Indulgence?

A. That we perform the works enjoyned us, and that the laſt part of them be done in a ſtate of Grace.

Q. What are thoſe works?

A. Faſting, Prayer and Alms-deeds.

Extream Unction Expounded.

Q. WHat is the fifth Sacrament?

A. Extream Unction?

Q. When did Chriſt inſtitute that?

A. The time is uncertain: ſome think it was inſtituted at his laſt Supper, others that it was done betwixt his Reſurrection and his Aſcenſion.

Q. By whom was this Sacrament promulgated?

A. By S. *James* 5. 13, 14. 15. *Is any man ſick among you, let him bring in the Prieſts of the Church, and let them pray over him, anointing him with Oyl in the Name of our Lord, and the Prayer of Faith ſhall ſave the ſick man, and our Lord will lift him up, and if he be in ſin, his ſins ſhall be forgiven him.*

Q. VVho is capable of this Sacrament?

A. Every

A. Every true and faithful Christian who is in mortal danger of Death by Sickness, excepting Infants, Fools, and such as are always mad.

Q. What is the matter of it?

A. Oyl blessed by a Bishop.

Q. What is the form of it?

A. *By his anointing and his own most pious mercy, Our Lord pardon thee whatsoever thou hast sinned by thy seeing*, &c. And so of all the other Senses, repeating the same words.

Q. What are the effects of *Extream Unction?*

A. It comforts the Soul in her last agony against Despair, it remits venial sins and relicks of sin, and restores corporal Health if it be expedient.

Q. How prove you that?

A. Out of St. *Mark* 6. 13. where we read, *That the Apostles anointed with Oyl many sick, and healed them*, which anointing is insinuated by many to have a previous sign of *Extream Unction*, and consequently of its Effects.

Q. Why then do so few recover after it?

A. Either because the Recovery of the Body is not expedient for the Soul, or because the Sick deferred the Sacrament too long, as too many do, or for other Indispositions in the receiver or giver of it.

Q. WHat is the ſixth Sacrament?
A. *Holy Order.*

Q. To whom doth this appertain?

A. To the Rulers and Miniſters of the Church, as Biſhops, Prieſts, Deacons, and Sub-deacons.

Q. What other proof have you for Biſhops, Prieſts and Deacons?

A. For Biſhops and Deacons, out of *Phil.* 1. 1. *To all the ſaints at Philippi,* (ſaith St. *Paul*) *with the Biſhops and Deacons.* And for *Prieſts*, out of St. *James* above cited. *Is any man ſick among you, let him bring in the Prieſts of the Church,* &c.

Q. Where did Chriſt ordain this Sacrament?

A. At his laſt Supper, when he made his Apoſtles Prieſts, ſaying, *This is my Body which is given for you, do ye this in commemoration of me,* Luke 22. 19.

Q. What did Chriſt give them power to do?

A. To offer the unbloody Sacrifice of his own Body and Blood, which he himſelf had there ordained, and offered under the outward forms of Bread and Wine.

Q. Why did he ſay, *do ye this for a commemoration of me?*

A. Becauſe the unbloody Sacrifice of the Maſs is a Commemoration or Memorial of the Bloody Sacrifice made on the Croſs;

Croſs; nay more, it is a renovation of it in an unbloody way.

Q. What are the effects of Holy Order?

A. It gives ſpiritual Power, to Ordain Prieſts, to conſecrate the Body and Blood of Chriſt, to adminiſter the Sacraments, ſerve the Altar, and to Preach.

Q. What elſe?

A. It gives alſo a ſpecial Grace for the well doing of the ſaid Office.

Q. How prove you that?

A. Out of 1 *Tim.* 4. 14. *Neglect not the Grace which is in thee by prophecy, with the impoſition of the hands of Prieſthood.*

Q. What is the proper Office of a Biſhop?

A. To give Holy Orders, and Confirmation, to Preach and govern the Church.

Q. How prove you that?

A. *To Confirm* out of *Acts* 8. above cited, where we read *two Biſhops were ſent to Confirm the Samaritans.*

Q. How prove you that the Biſhops are of Divine Right, and have Authority from God to rule the Church?

A. Out of *Acts* 20. 28. *Take heed unto your ſelves, and to the whole flock wherein the Holy Ghoſt hath made you Biſhops to rule the Church of God.*

Q. How prove you that Biſhops only can ordain Prieſts?

A. Out of *Titus* 1. 5. *For this cauſe left I thee in Crete, that thou ſhouldeſt reform the things that are wanting, and ordain*

ordain Prieſts by Cities, (he was a Biſhop.)

Q. What ſin is it therefore to oppoſe Hierarchy and Epiſcopacy, either in the whole Church, or in particular Churches for private ends?

A. It is a ſin of Rebellion and High-treaſon againſt the Peace and Safety of Chriſts Spiritual Common-wealth the Church.

Q. How declare you that?

A. Becauſe no law can ſubſiſt without Guards and lookers to it; ſince therefore Chriſt hath ordained Biſhops to be the Guards and Teachers of his Law, they who ſtrike at Biſhops, ſtrike alſo at the whole Law of Chriſt, and Safety of the People.

Q. Why is it requiſit that Biſhops and Paſtors ſhould have ſuch great Revenues?

A. Becauſe they bear a conſiderable Charge and Office in the Common-wealth, therefore they ought to have a Competence for the performance of it. Secondly, that they may give the Laity an Example of the true uſe of Riches. And laſtly, that it may breed a due reſpect both of their Perſons and Callings in ſuch as they are ſet to govern, who cannot always judge of their internal qualities.

Q. What is the Office of a Prieſt?

A. To offer Sacrifice, and adminiſter the reſt of the Sacraments, excepting Holy Order and Confirmation.

Q. How prove you a Sacrifice in the New Law?

A. First, becauſe there is a Prieſthood as you have heard, and an Altar according to that, *We have an Altar*, (ſaith S. *Paul*) *whereof they have no power to eat, who ſerve in the Tabernacle.* Heb. 13. 10.

Secondly, out of *Mal.* 1. 11. where he foretold the Sacrifice in the new Law, ſaying, *From the riſing of the Sun even to the going down, great is my name amongſt the Gentiles, and in every place there is ſacrificing, and there is offered to my name a clean Oblation, ſaith the Lord of Hoſts.*

Thirdly, out of St. *Luke* 22. 19. 20. where Chriſt (who is high Prieſt for ever according to the order of *Melchiſedech*) offered the Sacrifice of his own Body and Blood under the Forms of Bread and VVine, ſaying, *this is my Body which is given for you*, (it is given for us you hear at his laſt Supper) *this is the Chalice the new Teſtament in my Blood, which Chalice* (according to the Greek Text) *is ſhed for you.*

Q. Is it lawful for Prieſts to marry?

A. It is not; there being a Precept of the Church againſt it, deſcending to us by Tradition from the Apoſtles; neither did any of the Apoſtles ever accompany with their wives, after their calling to the Apoſtleſhip. And a Vow of perpetual Chaſtity being annexed to Holy Orders in the *Latin* or *Weſtern* Church.

Q. Why

Q. Why is it requiſit, that Prieſts ſhould live chaſt and unmarried?

A. Becauſe of all Pleaſures, the carnal moſt affects ſenſible Nature, cauſing the greateſt extremity in Man, and is the greateſt binder of Man to earthly things; wherefore it is an Imployment little beſeeming thoſe, who are oblidged by their very calling to draw the People from this clod of Earth, and elevate their Hearts to heavenly things.

Q. What are the leſſer Orders of the Church?

Accolyte, *Lector*, *Exorciſt* and *Porter*, according to the fourth Council of *Carthage. Can.* 6.

Q. Is it lawful for Women to Preach, or be Prieſts?

A. It is not; according to 1 *Cor.* 14. 34. *Let Women hold their Peace in Churches, it is not permitted for them to ſpeak; but to be ſubject as the Law ſaith.*

Q. Is it lawful for any Man to uſurp and take upon him Prieſtly Power, without the Ordination of the Church?

A. It is not; according to *Heb.* 5. 1. 4. *For every High Prieſt taken from among men, is appointed for men*, &c *that he may offer gifts and ſacrifices for ſins; neither doth any man take the honor to himſelf, but he that is called of God, as was* Aaron.

Q. What other proof have you?

A. Out of St. *John* 10. 1. *Amen, I ſay unto you, he that entreth not by the door* (Holy Order) *into the fold of the ſheep,*

but climbs up another way, is a thief and a Robber.

Q. What if any Man pretend an extraordinary calling?

A. He muſt prove it by Miracles, or elſe be eſteemed an Impoſtor.

Q. What Examples have you againſt the Uſurpation of Prieſtly Power?

A. That of King *Ozias*, who was preſently ſtruck by God with a Leproſie in his Fore-head for uſurping the Prieſtly Office of offering or burning Incenſe in the Temple. 2 *Paral.* 16. 19.

Q. What beſides?

A. The Example of *Core*, *Dathan*, and *Abiron*, who for uſurping the Office of Prieſts (tho they were themſelves true Believers) were ſwallowed up alive, by the Earth, *Num.* 16. 32. and 250 others, who were offering Incenſe with them, were conſumed with fire from Heaven, *v.* 35. with fourteen thouſand and ſeven hundred more which were alſo burnt with fire from Heaven, for only ſiding with them, *v.* 49.

Matrimony expounded.

Q. WHat is the Seventh Sacrament?

A. Matrimony.

Q. Where was Matrimony firſt ordained?

A. In

A. In Paradiſe by Almighty God, when he gave *Eve* a wife to *Adam*, who preſently ſaid, *Wherefore a Man ſhall leave his Father and his Mother and ſhall cleave unto his Wife, and they ſhall be two in one fleſh*, Gen. 2. 22, 24.

Q. Where was it made a Sacrament of the new Law?

A. Where and when Chriſt inſtituted this Sacrament is uncertain; ſome think it done, or at leaſt inſinuated at the wedding in *Cana* in *Galilee*, where Chriſt was preſent, and wrought his firſt Miracle, *by turning water into wine. St.* John 2. Others more probably, ſay it was done, when Chriſt declared the Indiſſolubility of Marriage, ſaying, *Therefore now they are not two, but one fleſh; that therefore which God hath joyned together, let no Man ſeparate.* Matt. 19. 6.

Q. Why was it requiſit that Marriage ſhould be made a Sacrament. ?

A. Becauſe it is a Contract whereon depends the chief Happineſs of a Married Life; as being ordained for the Reſtraint of ſinful Concupiſcence, the good of Poſterity, the wel-ordering our Domeſtical Affairs, and the Education of our Children in the Fear and Service of God, and therefore ought to be ranked in the higheſt Order of thoſe Actions, which Chriſt hath ſanctified for the uſe of Man.

Q. How prove you Marriage to be a Sacrament?

A. Becauſe as you have heard, it is a Conjunction made and ſanctified by God himſelf, and not to be diſſolved by any power of Mans.

Q. What other Proof have you?

A. Out of *Epheſ.* 5. 1. 32. *They ſhall be two in one fleſh; this is a great Sacrament; but I ſpeak in Chriſt, and in the Church.*

Q. What is the matter of this Sacrament?

A. The mutual Conſent of the Parties, and delivery of their Bodies to one another.

Q. What is the Form of it?

A. The words or ſigns which ſignifie the ſaid preſent Conſent, and Delivery of their Bodies.

Q. What are the effects of Matrimony?

A. It gives ſpecial Grace to the married Couple, to love and bear one with another, as alſo to bring up their Children in the fear of God.

Q. What is the principal end of Marriage?

A. To beget Children and bring them up in the Service of God; and the next to this, is, That Man may have a Remedy againſt Concupiſcence, and a helper in the way of Salvation.

Q. How

Q. How great is the tie of Marriage?

A. So great that it can never be diſſolved but by Death, as you have heard out of St. *Matt.* 19.

Q. What are the Obligations of Man and Wife?

A. To love, honor and comfort one another.

Q. What beſides?

A. Husbands are obliged to cheriſh and comfort their Wives: Wives to be ſubject, obey and fear their Husbands.

Q. How prove you that?

A. Out of *Col.* 3. 18, 19. *Women be ſubject to your own husbands, as it behoveth in our Lord. Men love your wives and be not bitter towards them.* And out of *Epheſ.* 5 22, 23. *Let Women be ſubject to their Husbands, as to the Lord, becauſe the Man is the head of the Woman, as Chriſt is the head of the Church,* v. 24. *But as the Church is ſubject to Chriſt: ſo alſo Women to their Husbands in all things.* And again *v.* 33. *Let each man love his Wife as himſelf, and let the Wife fear her Husband.*

Q. What elſe?

A. To render mutually the Marriage debt, according to that, *Let the Husband render his debt unto his Wife, and the Wife alſo in like manner to her Husband; The Woman now hath not power of her own Body, but the Husband, and in like manner the Man hath not*

power of his own Body, but the Woman. 1 Cor. 7. 3. 4.

Q. Is it lawful for Children to marry without the consent of their Parents?

A. It is not; neither is it lawful for Parents to force them to marry against their Wills.

Q. Why are many so unhappy in their Marriages?

A. Because they never consulted with God about them, nor sought to have his blessing in them.

Q. For what other reason?

A. Because they were lewd before Marriage, or married for lust or wealth and not for the right end of Marriage.

Q. What meaneth the blessing of the Priest given in Marriage?

A. It is to beg all Blessings of God for the new married Couple.

Q. Why is the Ring put on the fourth finger?

A. Because that is called the Heart finger, and hath (they say,) a vein in it, which reacheth to the Heart; so to signifie the hearty and constant Love which ought to be betwixt Man and Wife.

Q. What signifies the Ring it self?

A. It is a Symbol of Perfection and Eternity, being equal in all parts, and Spherical in Figure, without beginning or end; to intimate the perfect and perpetual Love of Man and Wife.

Q. What are the best means to obtain good Children?

A. Fasting,

A. Faſting, Prayer, and Alms-deeds, for ſo St. *Joachim* and *Anne* obtained the B. Virgin *Mary*, and ſo the B. Virgin became the Mother of God.

Q. What Obligation have Parents to their Children?

A. To inſtruct them in the Faith of Chriſt, to give them good Example, to feed and nouriſh, to provide for them in Marriage, and to correct their Faults.

Q. What are the chief and moſt common Impediments of Marriage?

A. Collateral Conſanguinity and Affinity to the fourth degree, incluſively; and in the right Line all degrees are prohibited by the Law of Natute, indiſpenſable.

Q. Can the Church diſpenſe in theſe Collateral degrees?

A. She can; excepting only the firſt Collateral degree of Conſanguinity, to wit, betwixt Brother and Siſter.

Q. How prove you that?

A. Firſt out of *Gen.* 29. where we read, that *Jacob* having firſt married *Lea*, took alſo *Rachel* her Siſter to wife, without Scruple or Reproof; which was the firſt Collateral degree of Affinity.

Secondly out of *Gen.* 11. where *Abraham* took to wife *Sarah*, his Brother *Haran*'s Daughter, which is the ſecond Collateral degree of Conſanguinity.

CHAP. XII.

The Cardinal Vertues expounded.

Q. HOw many Cardinal Vertues are there?

A. There be four, *Prudence*, *Justice*, *Fortitude and Temperance.*

Q. Why are these call'd Cardinal Vertues?

A. Because they are Fountains, and as it were the hinges of all good works.

Q. What is *Prudence?*

A. It is a Vertue which maks us wary in all our Actions, that we may neither deceive others, nor be deceived our selves, or which (according to the rule of honesty) prescribes us what is to be desired, and what to be avoided.

Q. How prove you that?

A. Out of *Eccles.* 3. 32. *A wise heart that hath understanding, will keep it self from all Sin, and in the works of justice it shall have success.*

Q. What is *Justice?*

A. It is a Vertue which gives every Man his own, according to that, *Render to all men their due, to whom tribute, tribute; to whom custom, custom; to whom fear, fear; to whom honor, honor.* Rom. 13. 7.

Q. What is *Temperance?*

A. It is a Vertue which moderates our Appetites and desires, that they be according to reason and not inordinate;

He

He that is abſtinent (ſaith the *wiſe man*) *ſhall exerciſe life.* Eccleſ. 37.

Q. What is *Fortitude?*

A. It is a Vertue, by which the Labors and Dangers even of Death it ſelf, that are oppoſite unto Vertue, are couragiouſly undertaken and patiently ſuſtained, *The wicked fleeth* (ſaith *Solomon*) *when no man purſueth, but the juſt man as a confident lion ſhall be without fear.* Prov. 28. 1. And in St. Pet. 3. 14. we read, *The fear of them fear ye not, and be not troubled, but ſanctifie our Lord Chriſt in your hears.*

Q. Is it neceſſary for a Chriſtian to be exerciſed in theſe Vertues?

A. It is; for *we muſt not only decline from evil, but do good.* Pſal. 36. 27. in the Proteſtant Bible. *Pſal.* 37.

CHAP. XIII.

The Gifts of the Holy Ghoſt expounded.

Q. HOw many be the Gifts of the Holy Ghoſt?

A. Seven, *Wiſdom Underſtanding, Counſel, Fortitude, Knowledge, Piety, and the fear of our Lord.*

Q. What is *Wiſdom?*

A. It is a Gift of God, which teacheth us to direct our whole lives and Actions to his Honor, and the Salvation of our Souls.

Q. What is *Underſtanding* ?

A. It is a gift of God, by which we are enabled to penetrate the high Myſteries of our Faith.

Q. VVhat is *Counſel* ?

A. It is the Gift of God, by which we diſcover the Frauds and Deceits of the Devil, and are not cheated with them.

Q. VVhat is *Fortitude* ?

A. It is the Gift of God, whereby we are enabled to undergo and deſpiſe all Dangers for his ſake.

Q. VVhat is *Knowledge* ?

A. It is a Gift of God, by which we know and underſtand the Will of God.

Q. VVhat is *Piety* ?

A. It is the Gift of God, which makes us devout and zealous in his Service.

Q. VVhat is the fear of the Lord ?

A. It is the Gift of God which curbs our raſhneſs, withholds us from Sin, and makes us obedient to Gods Law.

CHAP. XIV.

The twelve Fruits of the Holy Ghoſt Expounded.

Q. HOw many be the Fruits of the Holy Ghoſt ?

A. There be twelve, as you may ſee. *Gal.* 5.

Q. VVhat is the firſt ?

A. Charity, whoſe nature and effects you know already.

Q. VVhat

Q. What is the second?

A. *Joy*, by which we are enabled to serve God with chearful hearts.

Q. What is the third?

A. *Peace*, which keeps us unmoved in our minds amidst the storms and tempests of the World.

Q. What is the fourth?

A. *Patience*, which enables us to suffer all adversities for the Love of God.

Q. What is the fifth?

A. *Longanimity*, which is an untired confidence of mind, in expecting the good things of the life to come.

Q. What is the sixth?

A. *Goodness*, which makes us hurt no man, and do good to all.

Q. What is the seventh?

A. *Benignity*, which causeth an affable sweetness in our manners and conversation.

Q. What is the eighth?

A. *Mildness*, which allays in us all the motions of passion and anger.

Q. What is the ninth?

A. *Fidelity*, which makes us punctual Observers of our Covenants and Promises.

Q. What is the tenth?

A. *Modesty*, which observes a fitting mean in all outward actions.

Q. What is the eleventh?

A. *Continency*, which makes us not only abstemious in meat and drink, but in all other sensible delights.

Q. What

Q. VVhat is the twelfth?

A. *Chaſtity*, which keeps a pure ſoul in a pure body?

Q. VVho are they that have theſe fruits?

A. The Children of God only; for *whoſoever are led by the Spirit of God, they are the ſons of God*, Rom. 8. 14.

CHAP. XV.

The Works of Mercy (Corporal and Spiritual) Expounded.

Q. HOw many are the *Works of Mercy*, Corporal?

A. Seven. 1. *To feed the hungry.* 2. *To give drink to the thirſty.* 3. *To cloath the naked.* 4. *To harbour the harbourleſs.* 5. *To viſit the ſick.* 6. *To viſit the impriſoned.* And, 7. *To bury the dead.*

Q. How prove you that theſe works are meritorious of a reward?

A. Becauſe Chriſt hath promiſed the Kingdom of Heaven as the Reward of them. *Come, O ye bleſſed of my Father*, (ſaith he) *and poſſeſs ye the Kingdom*, &c. *for I was hungry, and ye gave me to eat*, &c. Matth. 25. 35, 36.

Q. VVhen are we ſaid to feed and cloath Chriſt?

A. As often as we feed and cloath the Poor; *What ye have done* (ſaith he) *to one of my little ones, that ye have done unto me*, v. 40.

Q. Is

Q. Is the reward of theſe works a reward of Juſtice?

A. It is according to 2 *Tim.* 4. 7. 8. *I have fought a good fight,* (ſaith St. *Paul*) *there is a crown of Juſtice laid up for me, which our Lord will render to me at that day, as a juſt Judge.*

Q. What other proof have you?

A. Out of *Heb.* 6 10. *For God is not unjuſt, that he ſhould forget the Work and Love, which you have ſhewed in his Name, who have miniſtred unto the Saints, and do miniſter.*

Q. How many be the works of Mercy, Spiritual?

A. Seven alſo; 1. *To give counſel to the doubtful.* 2. *To inſtruct the ignorant.* 3. *To admoniſh ſinners.* 4. *To comfort the afflicted.* 5. *To forgive offences.* 6. *To bear patiently the troubleſom.* 7. *To pray for the quick and dead.*

Q. How prove you your prayer for the dead?

A. Firſt, out of the places above, and after cited for Purgatory. Secondly, out of 1 *John* 5. 16. *He that knoweth his brother to ſin a ſin not unto death, let him ask, and life ſhall be given him, not ſinning to death.* (*i. e.* by final impenitence.) Therefore it is lawful to pray for all ſuch as die penitent, and confeſſing their ſins. And in 2 *Mac.* 12. we read, *It is a wholſom and holy cogitation to pray for the dead, that they may be looſed from their ſins.*

Q. How

Q. How ſhew you theſe works to be meritorious?

A. Out of *Dan.* 12. 2. *They who inſtruct others in Juſtice ſhall ſhine as Stars for all Eternity.*

CHAP. XVI.

The eight Beatitudes.

Q. WHat are the Eight Beatitudes?

A. The ſum of them is, 1. *Poverty of ſpirit.* 2. *Meekneſs.* 3. *Mourning.* 4. *To hunger and thirſt after Juſtice.* 5. *Mercifulneſs.* 6. *Cleanneſs of heart.* 7. *To be Peacemakers.* 8. *To ſuffer perſecution for Juſtice-ſake.* See St. *Matt.* 5.

Q. WHence ariſeth the neceſſity of ſuffering Perſecution?

A. Becauſe *all that will live piouſly in Jeſus Chriſt, ſhall ſuffer Perſecution,* 2 Tim. 3. 12.

CHAP. XVII.

The kinds of ſin explicated.

Q. WHy is it neceſſary for a Chriſtian to know the natures and kinds of ſin?

A. That ſo he may deteſt and avoid them.

Q. How

Q. How many kinds of ſin be there?

A. Two; namely, *Original* and *Actual.*

Q. VVhat is Original?

A. It is a privation of Original Juſtice, which we inherit from our firſt Parent *Adam*, being all by courſe of Nature conceived and born in that privation, or Original ſin.

Q. How prove you that?

A. Out of *Rom.* 5. 12. *Therefore, as by one man ſin entred into the world, and by ſin death, and ſo unto all men death did paſs, in whom all have ſinned.*

Q. VVhat are the effects of Original ſin?

A. *Concupiſcence, Ignorance, evil inclination, proneneſs to ſin, ſickneſs and death.*

Q. How is Original ſin taken away?

A. By holy Baptiſm.

Q. VVhither go Infants that die without Baptiſm?

A. To the upper part of Hell, where they endure the pain of loſs, tho not of ſenſe, and ſhall never ſee the face of God.

Q. How prove you that?

A. Out of St. *John* 3. 5. *Unleſs a man be born again of water and the Spirit, he cannot enter into the Kingdom of God.*

Q. VVhat is actual ſin?

A. It is a thought, word, or deed, contrary to the Law of God.

Q. VVhat is the ſin of omiſſion?

A. To omit any thing willingly, which is commanded by God, or his Church.

Q. VVhy is actual ſin ſo called?

A. Be-

A. Because the material part of it is commonly some voluntary act of ours.

Q. Is all sin voluntary and deliberate?

A. It is; because (speaking of *actual sin*) no man sinneth in doing that which is not in his power to avoid.

Q. What other proof have you?

A. Because the whole Gospel of Christ is nothing else but an Exhortation to do good, and avoid evil, than which nothing were more vain, if it be not in the free election and power of man, as assisted by God's Grace, to do or not do such things.

Q. What Scripture have you for that?

A. First, out of *Gen.* 4. 7. *If thou dost well, shalt thou not receive gain? but if thou dost ill, shall not thy sin be forthwith present at the door? But the desire thereof shall be under thee, and thou shalt have Dominion over it.*

Secondly, out of *Deut.* 30. 19, 20 *I call to witness this day Heaven and Earth, that I have proposed to thee Life and Death, Blessing and Cursing, chuse therefore Life, that thou maist live.*

Thirdly, out of 1 *Cor.* 7. 37. *He that hath determined in his heart being settled, not having necessity, but having the power of his own will, and hath judged in his heart to keep his Virgin, doth well*; (you see man hath power of his own will;) and in *Phil.* 4 13 *I can do all things* (saith St. *Paul*) *in him that strengtheneth me.*

Q. Doth not the efficacy of God's Grace hinder and hurt the freedom of our will?

A. No,

A. No, it perfects it, according to 1 Cor 15. 10 11. *I have laboured more abundantly* (ſaith *St. Paul*) *than all they, yet not I, but the grace of God with me.* You hear the Grace of God did not hinder, but perfect his working.

Q. How is actual ſin divided?

A. Into *Mortal* and *Venial*.

Q. VVhat is mortal ſin?

A. Any great offence againſt the charity of God, or our Neighbor; and is ſo called, becauſe it kills the ſoul, and robs it of the ſpiritual Life of Grace.

Q. VVhat is venial ſin?

A. A ſmall, and very pardonable offence, againſt God or our Neighbor.

Q. How prove you that ſome ſins are mortal?

A. Firſt, out of *Rom. 6* 23. *For the ſtipend of ſin is death.* And v. 21. *What fruit therefore had you then in thoſe things for which ye are now aſhamed? For the end of them is death.*

Secondly, out of *Wiſd* 6. 14. *For malice killeth his own ſoul* And out of *Ezek* 18. 4. *The ſoul that ſinneth, the ſame ſhall die.*

Q. How prove you that ſome ſins are venial?

A. Firſt, out of 1 St. *John* 1. 8. where, ſpeaking of ſuch as walk in the light, and are cleanſed from all mortal ſin by the Blood of Chriſt, he adds, *If we will ſay we have no ſin, we ſeduce our ſelves, and the truth is not in us.*

Secondly,

Secondly, *In many things we all offend*, St. *Jam.* 3. 2. And in *Prov.* 14. 26. *The juſt man falleth ſeven times.* Not *mortally*, for then he were no longer juſt, therefore *venially.*

Thirdly, out of St. *Matt.* 12. 36. *But I ſay unto you, Every idle word which men ſhall ſpeak, they ſhall render an account for at the day of Judgment.* Now, God forbid every idle word ſhould be a mortal ſin.

Q. VVhat are the effects of venial ſin?

A. It doth not rob the ſoul of life, as mortal doth, but only weakeneth the fervor of Charity, and by degrees diſpoſeth unto mortal.

Q. VVhy are we bound to ſhun not only mortal, but venial ſins?

A. Becauſe *he that contemneth ſmall things, ſhall fall by little and little, Eccleſ.* 19. 1.

Q. VVhat other proof have you?

A. Becauſe *no polluted thing ſhall enter into the heavenly Jeruſalem, Apoc.* 21. 27. be it polluted with mortal or venial ſin.

Q. How ſhall we be able to know when any ſin is mortal, and when but venial?

A. Becauſe to any mortal ſin it is required, both that it be deliberate, and perfectly voluntary; and that it be in a matter of weight againſt the Law of God; one or both of which conditions are always wanting in a venial ſin.

Q. How is mortal ſin remitted?

A. By hearty penance and contrition.

Q. How

Q. How is venial sin remitted?

A. By all the Sacraments, by holy Water, devout Prayer, and the like.

Q. Whither go such as die in mortal sin?

A. To Hell for all eternity, as you have heard in the Creed.

Q. Whither go such as die in venial sin, or not having fully satisfied for the temporal punishments due to their mortal sins, which are forgiven them?

A. To Purgatory, till they have made full satisfaction for them, and then to Heaven.

Q. How prove you that there is a Purgatory, or penal place, where souls are purged after death?

A. Out of 1 St. *Pet.* 3. 18, 19, 20 *Christ being dead for our sins, came in Spirit, and preached to them also that were in prison, which had been incredulous in the days of* Noah, *when the Ark was a building.*

Q. What other proof have you?

A. Out of 1 *Cor.* 3. 13, 14, 15. *The work of every man shall be manifest, for the day of our Lord will declare it, because it shall be revealed in fire. and the work of every one, of what kind it is, the fire shall try: If a mans work abide,* (as their doth who deserve no Purgatory) *he shall receive a reward; if any mans work burn,* (as theirs doth who go to Purgatory) *he shall suffer detriment, but himself shall be saved, yet so as by fire.*

Q. What besides?

A. Out

A. Out of St. *Matth.* 5. 26, 27. *Be thou at agreement with thy adversary betimes, whil'st thou art in the way with him,* (that is, in this life) *lest perhaps the adversary deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be cast into Prison,* (Purgatory:) *Amen I say unto thee, thou shalt not go out from thence, till thou repay the last farthing.*

Q. What other yet?

A. Out of St. *Mat.* 12. 32. *Some sins shall neither be forgiven in this world, nor in the world to come:* Therefore there is a place of purging and pardoning sins after this life.

Q. How is a man made guilty, or said to co-operate to other mens sins?

A. As often as he is an effectual cause of sin in others by any of these nine means: 1. By counsel. 2. By command. 3. By consent. 4. By provocation. 5. By praise, or flattery. 6. By silence. 7. By connivance. 8. By participation, or 9. By defence of the ill done.

CHAP. XVIII.

The seven deadly sins expounded.

Q. HOw call you the seven deadly or capital sins?

A. *Pride, Covetousness, Lechery, Anger, Gluttony, Envy,* and *Sloth.*

Q. What is *Pride?*

A. It

A. It is an inordinate deſire of our own excellency or eſteem.

Q. Why is Pride called a capital ſin?

A. Becauſe it is the head or fountain of many other ſins.

Q. What for example?

A. *Vain-glory, Boaſting, Hypocriſie, Ambition, Arrogancy, Preſumption,* and *contempt of others.*

Q. What is Vain-glory?

A. An inordinate deſire of humane praiſe.

Q. What is Boaſting?

A. A fooliſh cracking of our ſelves.

Q. What is Hypocriſie?

A. A counterfeiting of more Piety and Virtue than we have.

Q. What is Ambition?

A. An inordinate deſire of Honor.

Q. What is Arrogancy?

A. A high contempt of others, joined with inſolency and raſhneſs.

Q. What is Preſumption?

A. An attempting of things above our ſtrength.

Q. What is contempt of others?

A. A diſdainful preferring our ſelves before others.

Q. What other Daughters hath Pride?

A. *Pertinacy, Diſcord, Diſobedience,* and *Ingratitude.*

Q. What is Pertinacy?

A. A wilful ſticking to our own opinions, contrary to the judgment of our betters.

Q. What

Q. What is Discord?

A. A wrangling in words with such as we ought to assent and yield unto.

Q. What is Disobedience?

A. A refractorines to Parents and Superiors.

Q. What is Ingratitude?

A. A forgetting or neglecting of benefits.

Q. How prove you Pride to be a mortal sin?

A. Because we read, that *God resists the proud, and gives his grace to the humble*, 1 St. *Pet.* 5. 5. And, *Pride is odious before God and Men*, Eccl. 10. 7.

Q. What are the remedies of Pride?

A. To remember that holy Lesson of Christ, *Learn of me, because I am meek and humble of heart*, Mat. 11. 29. And to consider that we are sinful dust, and shall return again to dust; and that whatsoever good we have or do, is the meer gift of God.

Q. What is the Virtue opposite to Pride?

A. Humility, which teacheth us a lowly conceit of our selves. *He that humbleth himself shall be exalted*, St. Mat. 23. 12.

Covetousness expounded.

Q. WHat is Covetousness?

A. An inordinate desire of Riches.

Q. When is Covetousness a mortal sin?

A. When

A. When either we desire unjustly that which is another mans of some considerable value, or else refuse to give of that which is our own to such as are in any extreme or moral necessity.

Q. How prove you the first part?

A. Out of *Tim 6. 9. Unprofitable and hurtful desires drown men into destruction and perdition; for the root of all evils is covetousness.*

Q. How prove you the latter part?

A. Out of 1 St. *John* 3. 17. *He that hath the substance of this world, and shall see his brother in necessity, and shall shut his bowels from him; how doth the charity of God abide in him?*

Q. What other proof have you for Alms?

A. Out of St. *Luke* 11. 41. *But yet that which remains, give alms, and behold all things are clean unto you.* And out of *Dan.* 4. 24. *Redeem thy sins with alms, and thy iniquity with the mercies of the poor.*

Q. What are the Daughters of Covetousness?

A. Hardness of heart, unmercifulness to the poor, unquiet solicitude, neglect of heavenly things, and confidence in things of this world.

Q. What else?

A. Usury, Fraud, Rapine, Theft, *&c.*

Q. What are the remedies of Covetousness?

A. To consider, that *it is a kind of Idolatry*, according to *Coloss.* 3. 5. And that *it is harder for a rich man to enter Heaven, than for a camel to pass through the eye of a needle*, &c. Mat. 19. 24.

Q. What are the Virtues opposite to Covetousness?

A. Liberality, which makes a man give freely to the poor. And Justice, which renders to all men that which is theirs. *It is a more blessed thing to give* (saith our Lord) *than to take*, Acts 20. 35. And in 2 *Cor.* 9. 6. St. *Paul* saith, *He that soweth sparingly, sparingly also shall reap; but he that soweth in blessing, of blessings also shall he reap, for God loves a chearful giver.*

Lechery expounded.

Q. WHat is Lechery?

A. An inordinate desire of carnal sin, or delights of the flesh.

Q. How prove you the pravity of this sin?

A. Because the whole world was once drowned, and the Cities of *Sodom* and *Gomorrah* were burnt with fire from Heaven for it, *Gen.* 7. 21. and 19. 24.

Q. What other proof have you?

A. Out of *Rom.* 8. 13. *For if you live according to the flesh, you shall die; but if by the Spirit you mortifie the deeds of the flesh, you shall live.*

Q. What

Q. What are the degrees of Luſt?

A. Thought, Delight, Conſent, and Act.

Q. What are the Daughters of Luſt?

A. Fornication, Whoredom, Adultery, voluntary Pollution, unchaſt Sights and Touches, wanton Kiſſes and Speeches.

Q. How prove you voluntary Pollution to be a mortal ſin?

A. Out of *Gen.* 38. 9. where we read that *Onan* was ſtruck dead by God in the place, for ſhedding the Seed of Nature out of the due uſe of Marriage to hinder Generation, which Fact the holy Text calls a *deteſtable thing*. Him alſo who was elder Brother to the ſaid *Onan*, was ſlain by God, as we read in the ſame chapter, v. 7. And it is generally thought by Expoſitors, that his ſudden death was in puniſhment for the like ſin of Pollution.

Q. Why are luſtful kiſſes and touches mortal ſins?

A. Becauſe they vehemently diſpoſe to Fornication and Pollution.

Q. Is kiſſing by way of civility, when we meet a ſtranger, any ſin?

A. No, it is not.

Q. What are the remedies of Luſt?

A. To conſider the beaſtlineſs of it, and that by it we make our bodies, which are members of Chriſt, to be the members of an harlot, 1 *Cor.* 6. 15.

Q. What elſe?

A. To conſider that God and his Angels are eye-witneſſes of it, how private ſoever it may ſeem.

Q. What is the Virtue opposite to Lechery?

A. Chastity, which makes us abstain from carnal pleasures. *Let us behave our selves* (saith St. *Paul*) *as the Ministers of God, in much patience, in watching, in fasting, in chastity*, 2 *Cor.* 6. 6.

Q. How prove you the greatness of this Virtue?

A. Out of *Apoc.* 14: 4. *These are they who were not defiled with women, for they are Virgins; these follow the Lamb whithersoever he shall go.*

Envy expounded.

Q. WHat is Envy?

A. It is sadness or repining at anothers good, in as much as it seems to lessen our own excellency.

Q. How prove you Envy to be a mortal sin?

A. Because, by the *Devils envy, death entred into the world, and envy was the cause of all sin*, Wisd. 3. 24.

Q. What are the Daughters of Envy?

A. Hatred, Detraction, rash Judgment, Strife, Reproach, Contempt, and rejoycing at anothers evil.

Q. What are the remedies of Envy?

A. To consider that it robs us of Charity, and deforms us to the likeness of the Devil.

Q. What is the Virtue opposite to Envy?

A. Brotherly

A. Brotherly Love, which is the chiefek badge of Chriſtianity. *In this men ſhall know that you are my Diſciples, if you love one another*, St. John 13. 35.

Gluttony expounded.

Q. WHat is Gluttony?

A. An inordinate exceſs, or deſire of exceſs, in meat or drink?

Q. How prove you that to be a mortal ſin?

A. Out of 1 *Cor.* 6. 10. *Drunkards ſhall not poſſeſs the Kingdom of God.* And St. Luke 21. 34. *Take heed to your ſelves, leſt your hearts be overcharged with ſurfeiting and drunkenneſs.*

Q. What are the Daughters of Gluttony?

A. Babling, Scurrility, Spewing, Stinking of Drink, and Dulneſs of Soul and Body.

Q. What are the remedies of it?

A. To conſider the abſtinence of Chriſt and his Saints, and that *Gluttons are enemies to the Croſs of Chriſt, whoſe end is deſtruction*, Phil. 3. 19.

Anger expounded.

Q. WHat is Anger?

A. An inordinate desire of Revenge.

Q. How prove you Anger to be mortal?

A. Out of St. Matt. 5. 22. *Whosoever shall be angry with his brother, shall be guilty of judgment,* &c. *And whosoever shall say, Thou fool, shall be guilty of Hell-fire.*

Q. What are the Daughters of Anger?

A. Hatred, Swelling, Fury, Clamour, Threats, Contumely, Cursing, Blasphemy, and Murder.

Q. What are the remedies of Anger?

A. To remember that holy Lesson of Christ, Luke 21. 19. *In your patience you shall possess your souls.* And that of St. *Paul, Be gentle one to another, pardoning one another, as also God in Christ hath pardoned you,* Ephes. 4. 32.

Q. What is the virtue opposite to Anger?

A. *Patience,* which suppresseth in us all Passion and desire of Revenge.

Q. How prove you the necessity and force of patience?

A. Out of *Heb.* 10. 36. *Patience is necessary for you, that doing the will of God you may partake of the promise.*

Q. What

Sloth expounded.

Q. WHat is Sloth?

A. A lazineſs of mind, neglecting to begin to proſecute good things.

Q. How prove you Sloth to be a deadly ſin?

A. Out of *Apoc.* 3. 16. *Becauſe thou art neither cold nor hot, but lukewarm, I will begin to caſt thee out of my mouth.*

Q. What other proof have you?

A. Out of St. *Mat.* 25. 30. *And the unprofitable ſervant caſt ye forth into exteriour darkneſs.*

Q. When is Sloth mortal?

A. As often as by it we break any Commandment of God or his Church.

Q. What are the Daughters of Sloth?

A. Tepidity, Puſillanimity, Indevotion, wearineſs of life, averſion from ſpiritual things, and diſtruſt of God's Mercy.

Q. What are the remedies of Sloth?

A. To remember that of *Jeremiah* 48. 10. *Curſed be he that doth the work of our Lord fraudulently.* And to conſider with what diligence men do worldly buſineſſes.

Q. What is the Virtue oppoſite to Sloth?

A. Diligence, which makes us careful and zealous in performing our duties both to God and man. *Take heed, watch and pray, for you know not when the time is,* St. Matth. 13. 33. *Strive to enter by the narrow gate, for many, I ſay to you, ſhall ſeek to enter, and ſhall not be able,* St. Luke 13. 24.

Chap.

CHAP. XIX.

The ſins againſt the Holy Ghoſt Expounded.

Q. HOw many are the ſins againſt the Holy Ghoſt?

A. Six; Deſpair of ſalvation, preſumption of God's Mercy, to impugn the known Truth, envy at anothers known good, obſtinacy in ſin, and final Impenitence.

Q. What is Deſpair of Salvation?

A. It is a diffidence in the Mercies and Power of God, as alſo in the Merits of Jeſus Chriſt, as if they were not of force enough to ſave us. This was the ſin of *Cain*, when he ſaid, *My ſin is greater than I can deſerve pardon*, Gen. 4. 13. And of *Judas*, when *caſting down the ſilver pieces in the Temple, he went and hanged himſelf*, St. Mat. 27:4. 5.

Q. What is preſumption of God's Mercy?

A. A fooliſh confidence of Salvation, without good life, or any care to keep the Commandments: ſuch as they have, who will be ſaved by Faith only, without good works.

Q. What is it to impugn the known Truth?

A. To argue obſtinately againſt known points of Faith, or to pervert the way of our Lord by forging lies and ſlanders, as

Heretics

Heretics do, when they teach the ignorant people that Catholics worſhip Images as Gods, and give Angels and Saints the Honor which is due to God; or that the Pope for a little money gives us Pardons to commit what ſins we pleaſe: than all which greater falſhoods cannot be invented.

Q. What is envy at anothers ſpiritual good?

A. A ſadneſs or repining at anothers growth in Virtue and Perfection; ſuch as Sectaries ſeem to have, when they ſcoff and are troubled at the frequent Faſts, Prayers, Feaſts, Pilgrimages, Alms-deeds, Vows, and Religious Orders of the Catholic Church, calling them Superſtitions and Fooleries, becauſe they have not in their Churches any ſuch Practiſes of Piety.

Q. What is obſtinacy in ſin?

A. A wilful perſiſting in wickedneſs, and running on from ſin to ſin, after ſufficient inſtruction and admonition.

Q. How ſhew you the pravity of this ſin?

A. Out of *Heb.* 10. 26. *If we ſin willingly, after the knowledge of the Truth received, now there is not left an Hoſt for ſins, but a certain terrible expectation of Judgment.*

Q. What other proof have you?

A. Out of 2 St. *Pet.* 2. 21. *It was better for them not to know the way of Juſtice, than after the knowledge to turn back from that holy Commandment which was given them.*

Q. What is final Impenitence?

A. To die without either Confeſſion or Contrition for our ſins, as thoſe do of whom it is ſaid, *with a hard neck, and with uncircumciſed ears, you have always reſiſted the Holy Ghoſt*, *Acts* 7. 51. And in the Perſon of whom *Job* ſpeaks, ſaying, *Depart thou from us, and we will not have the knowledge of thy ways*, Job 21. 24.

Q. Why is it ſaid that theſe ſins ſhall never be forgiven, neither in this world, nor in the world to come?

A. Not becauſe there is not Power in God or in the Sacraments to remit them, if we confeſs them, and be ſorry for them, excepting only final Impenitence, of which we read, *There is a ſin to death, for that I ſay not that any man ask*, 1 St. *John* 5. 16. but becauſe men very ſeldom do hearty Penance for them.

Q. How prove you that?

A. Out of 1 St. *John* 1. 19. *If we confeſs our ſins, he is faithful and juſt to forgive our ſins, and cleanſe us from all iniquity.*

CHAP.

CHAP. XX.

The Sins that cry to Heaven for Vengeance Expounded.

Q. HOw many ſuch ſins are there?

A. Four.

Q. What is the firſt of them?

A. Wilful Murther, which is voluntary and unjuſt taking away anothers life.

Q. How ſhew you the gravity of this ſin?

A. Out of *Gen.* 4. 10. where it is ſaid to *Cain*, *What haſt thou done? the voice of the blood of thy brother crieth to me from the earth: now therefore ſhalt thou be curſed upon the earth.* And St. *Mat.* 26. 52. *All that take the ſword ſhall periſh with the ſword.*

Q. What is the ſecond?

A. Sin of Sodom, or carnal ſin againſt nature, which is a voluntary ſhedding of the Seed of Nature out of the due uſe of Marriage, or Luſt with an undue Sex or Kind.

Q. What have you againſt this?

A. Out of *Gen.* 19. 13. where we read of the Sodomites, and their Sin, *We will deſtroy this place, becauſe the cry of them hath increaſed before our Lord, who hath ſent us to deſtroy them.* (And they were burnt with fire from Heaven.)

Q. What is the third?

A. *Oppreſſion of the Poor*, which is a cruel Tyrannical and unjuſt dealing with inferiors.

Q. What have you againſt that?

A. Out of *Exod.* 22. 21. *Ye ſhall not hurt the Widow and the Fatherleſs: If you do hurt them, they will cry unto me, and I will hear their cry, and my fury ſhall take indignation, and I will ſtrike you with the ſword.* And out of *Iſa.* 10. 1, 2. *Woe to them that take unjuſt Laws, that they might oppreſs the poor in judgment, and do violence to the cauſe of the humble of my People.*

Q. What is the fourth?

A. *To defraud workmen of their wages,* which is, to leſſen, or detain it from them.

Q. What have you againſt it?

A. Out of Eccleſ. 34. 27. *He that ſheddeth Blood, and he that defraudeth the hired man, are Brethren.* And out of St. *James* 5. 4. *Behold the hire of the workmen that have reaped your Fields, which is defrauded by you, crieth, and their cry hath entred into the ears of the Lord God of Sabbath.*

CHAP.

CHAP. XXI

The four laſt things Expounded.

Q. WHat are the laſt four things?
A. Death, Judgment, Hell and *Heaven.*

Q. VVhat I underſtand you by *Death?*

A. That we are all mortal, and ſhall once die; how ſoon, we are uncertain, and therefore we muſt be always prepared for it.

Q. How prove you that?

A. Out of *Heb. 9. 27. It is decreed for all men once to die.* And St. *Mat.* 25. 13. *Watch ye therefore, becauſe ye know not the day nor the hour.*

Q. What is the beſt Preparative for Death?

A. A Godly Life, and often doing Penance for our Sins, and ſaying with St. *Paul, I deſire to be diſſolved, and to be with Chriſt.* Phil. 1. 23.

Q. VVhat elſe?

A. To remember often that of St. *Mat. 16. 25. He that will ſave his life ſhall loſe it, and he that ſhall loſe his life for me, ſhall find it.*

Q. VVhat underſtand you by *Judgment?*

A. I underſtand, that (beſides the general Judgment at the laſt day) our Souls as ſoon as we are dead ſhall receive their particular Judgment at the Tribunal of Chriſt,

Chriſt, according to that, *Bleſſed are the dead that die in the Lord, from henceforth now, ſaith the Spirit, they reſt from their labors, for their works follow them.* Apoc. 14. 13.

Q. VVhat is the beſt Preparative for this Judgment?

A. To remember often that of *Heb.* 10 31. *It is a terrible thing to fall into the hands of the living God.* And that of 1 *Cor.* 11. 31. *For if we did judge our ſelves we ſhould not be judged.*

Q. VVhat underſtand you by Hell?

A. That ſuch as die in mortal Sin, and the Diſfavour of God, *ſhall be tormented there both day and night for ever and ever.* Apoc. 20. 10. *There ſhall be weeping, howling, and gnaſhing of teeth, the worm of Conſcience ſhall always gnaw them, and the fire that torments them ſhall never be extinguiſhed,* St. Mark. c. 8. 44. 43.

Q. VVhat underſtand you by Heaven?

A. That the elect and faithful Servants of God ſhall for ever reign with him in his kingdom, *where he hath ſuch delights and comforts for them, as neither eye hath ſeen, or ear hath heard, neither hath it aſcended into the Heart of Man.* 1. Cor. 2. 9.

Q. How prove you that?

A. Out of St. *Mat.* 7. 21. *He that doth the will of my Father that is in Heaven, ſhall enter into the kingdom of Heaven.*

Q. VVhat Utility is there in the frequent memory of theſe things.

A. Very

A. Very great, according to that, *In thy works remember thy laſt things, and thou ſhalt never ſin.* Eccleſ. 7. 40. which God of his great mercy give us grace to do. *Amen.*

CHAP. XXII.

The Subſtance or Eſſence, and Ceremonies of the Miſs Expounded.

Q. WHat is the Subſtance or Eſſence of the Maſs.

A. It is the unbloody ſacrificing of Chriſts Body and Blood under the forms of Bread and VVine. The word Maſs, uſed in Engliſh, being derived from *Miſſa* in Latin, and the word *Miſſa* tho it may have other derivations, may be well taken from the Hebrew word *Miſſach*, which ſignifies a free voluntary Offering.

Q. Who inſtituted the Subſtance or Eſſence of the Maſs?

A. Our Savior Chriſt at his laſt Supper, when he conſecrated (*i.e.*) converted the Subſtance of Bread and VVine into his own true Body and Blood, and gave the ſame to his Diſciples under the outward forms of Bread and VVine, commanding them to do what he had done in Commemoration of him. St. Luke 22. 19.

Q. VVho

Q. VVho ordained the Ceremonies of the Maſs?

A. The Church directed by the Holy Ghoſt.

Q. For what end did ſhe ordain them?

A. To ſtir up devotion in the People, and reverence to the ſacred Myſteries.

Q. For what other end?

A. To inſtruct the Ignorant in ſpiritual and high things, by ſenſible and material ſigns, and by the Glory of the *Militant*, to make them apprehend ſomething of the glory of the *Triumphant* Church.

Q. VVhat warrant hath the Church to ordain Ceremonies?

A. The Authority of God himſelf in the old Law, commanding many and moſt ſtately Ceremonies in things belonging to his ſervice. See the whole Book of *Leviticus*.

Q. VVhat beſides?

A. The Example of Chriſt in the new Law, uſing dirt and ſpittle to cure the Blind, the Deaf, and Dumb. He proſtrated himſelf at his Prayer in the Garden three times. He lifted up his Eyes to Heaven and groaned, when he was raiſing *Lazarus* from the dead, which were all Ceremonies.

Q. Did he uſe any Ceremonies at his laſt Supper, where he ordained the Sacrifice of the Maſs?

A. He did, for he waſhed the feet of his Diſciples, he bleſſed the Bread and the

the Cup, and exhorted the Communicants.

Q. What ſignifies the ſeveral Ornaments of the Prieſt?

A. 1 The *Amice*, or Linen Veil, which he firſt puts on, repreſents the Veil with which the Jews covered the face of Chriſt, when they buffeted him in the houſe of *Caiaphas*, and bad him prophecy, *who it was that ſtruck him.*

2. The *Albe*, ſignifies the white Garment, which *Herod* put on him, to intimate that he was a Fool.

3. The *Girdle*, ſignifies the Cord that bound him in the Garden.

4. The *Maniple*, the Cord which bound him to the Pillar.

5. The *Stole*, the Cord by which they led him to be crucified.

6. The Prieſts upper *Veſtment* repreſentes both the ſeamleſs Coat of Chriſt, as alſo the purple Garment, with which they cloathed him in deriſion in the houſe of *Pilate.*

7. The *Altar*, repreſents the Croſs, on which he offered himſelf unto the Father.

8. The *Chalice*, the Sepulcher or Grave of Chriſt.

9. The *Paten*, the Stone which was rolled to the door of the Sepulcher.

10. The *Altar cloathes*, with the *Corporal* and *Pall*; the Linen in which the dead Body of Chriſt was ſhrowded and buried. Finally the *Candles* on the *Altar*

put

put us in mind of that Light, which Christ brought unto the World by his Passion, as also of his immortal and ever-shining Divinity.

Q. What meaneth the Priests coming back three steps from the Altar, and humbling himself before he begins?

A. It signifies the prostrating of Christ in the Garden, when he began his Passion.

Q. Why doth the Priest bow himself again at the *Confiteor*?

A. To move the People to Humiliation; and to signifie that by the Merits and Passion of Christ (which they are there to commemorate) Salvation may be had, if it be sought with a contrite and humble Heart.

Q. Why doth he beat his Breast at *Mea Culpa*?

A. To teach the People to return unto the Heart; and signifies that all sin is from the Heart, and ought to be ascribed to the Heart with hearty sorrow.

Q. Why doth the Priest ascending to the Altar, kiss it in the middle?

A. Because the Altar signifies the Church, composed of divers People, as of divers living stones, which Christ kissed in the middle, by giving a holy kiss of peace and unity, both to the Jews and Gentiles.

Q. What signifies the *Introite*?

A. It is, as it were the entrance into the Office, or that which the Priest saith first

first after his coming to the Altar, and signifies the desires and groaning; of the ancient Fathers, longing for the coming of Christ.

Q. Why is the *Introite* repeated twice?

A. To signifie the frequent repetition of their Desires and Supplications.

Q. Why do we add unto the *Introite Gloria Patri*, &c. Glory be to the Father, &c. *Amen?*

A. To render thanks to the most blessed Trinity for our Redemption, accomplished by the Cross.

Q. What means the *Kyrie eleison?*

A. It signifies, *Lord have mercy on us*, and is repeated thrice in honor of the Father, thrice in honor of the Son, and thrice in honor of the Holy Ghost.

Q. Why so often?

A. To signifie our great necessity and earnest desire to find mercy.

Q. What signifies the *Gloria in excelsis?*

A. It signifies, *Glory be to God on high*; and is the Song which the Angels sung at the Birth of Christ, used in this place to signifie, that the mercy which we beg was brought us by the Birth and Death of Christ.

Q. What means the *Oremus?*

A. It signifies, *Let us pray*; and is the Priests Address to the People, by which he invites them to joyn with him both in his Prayer and Intention.

Q. What

Q. VVhat means the *Collect*?

A. It is the Priests Prayer, and is called a Collect, because it collects and gathers together the Supplications of the Multitude, speaking them all with one voice: And also because it is a Collection or Sum of the *Epistle* and *Gospel*, for the most part of the Year, especially of all the Sundays.

Q. VVhy doth the Clerk say *Amen*?

A. He doth it in the name of the People, to signifie, that all concur with the Priest, in his Petitions or Prayer.

Q. VVhat meaneth the *Dominus vobiscum*?

A. It signifies, *Our Lord be with you*; and is used to beg Gods presence, and Assistance to the People in the performance of that work.

Q. VVhy is it answered, *Et cum Spiritu tuo*, And with thy Spirit?

A. To signifie, that the People with one Consent do beg the like for him.

Q. VVhy are all the Prayers ended with *Per Dominum nostrum Jesum Christum*, &c. Through our Lord Jesus Christ, *&c*?

A. To signifie, that whatsoever we beg of God the Father, we must beg it in the name of Jesus Christ, by whom he hath given us all things.

Q. VVhat means the Epistle?

A. It signifies the Old Law, as also the Preaching of the Prophets and Apostles, out of whom it is commonly taken, and it

is read before the Goſpel, to intimate that the Old Law being able to bring nothing to perfection, it was neceſſary the New ſhould ſucceed it.

Q. VVhat means the Gradual?

A. It ſignifies the Penance preached by St. *John Baptiſt*, and that we cannot attain the Salvation of Chriſt, but by the holy degrees of Penance.

Q. VVhat means the Halleluia?

A. It is the voice of Men rejoycing, and aſpiring to the joys of Heaven.

Q. VVhy is the Halleluia repeated ſo often at the Feaſt of *Eaſter*?

A. Becauſe that is the joyful ſolemnity of our Saviours Reſurrection.

Q. VVhy betwixt *Septuageſima* and *Eaſter*, is the Tract read in the place of the Gradual?

A. Becauſe it is a time of Penance and Mourning; and therefore the Tract is read, with a mournful and ſlow voice, to ſignifie the Miſeries and Baniſhment of this Life.

Q. VVhat is the Tract?

A. Two or three Verſicles betwixt the Epiſtle and the Goſpel, ſung with a ſlow long protracted Tone.

Q. VVhy do we riſe up at the reading of the Goſpel?

A. To ſignifie our readineſs to go, and do, whether, and whatſoever it commands us.

Q. VVhat means the Goſpel?

A. It ſignifies the Preaching of Chriſt;

and

and is the happy Embassy or Message of Christ unto the world.

Q. Why is the Gospel read at the North-end of the Altar?

A. To signifie, that by the preaching of the Gospel of Christ, the Kingdom of the Devil was overthrown.

Q. How prove you that?

A. Because the Devil hath chosen the North for the seat of his malice, *From the North shall all evil be opened upon all the Inhabitants of the land.* Jer. 1. 14.

Q. VVhy doth the Priest before he begins the Gospel, salute the People with *Dominus vobiscum?*

A. To prepare them for a devout hearing of it, and to beg of our Lord to make them worthy Hearers of his word, which can save their Souls.

Q. VVhy then doth he say, *Sequentia sancti Evangelii*, &c. The sequel of the holy Gospel, &c?

A. To move attention, and signifie what part of the Gospel he then reads.

Q. VVhy doth the Clerk answer *Gloria tibi, Domine.* Glory be to thee, O Lord?

A. To give the glory of the Gospel to God, who hath of his mere Mercy made us partakers of it.

Q. Why then doth the Priest sign the Book with the sign of the Cross?

A. To signifie, that the Doctrin there delivered, appertains to the Cross and Passion of Christ.

Q. Why

Q. VVhy after this do both the Priest and People sign themselves with the Cross in three places?

A. They sign themselves on their Foreheads, to signifie they are not, nor will be ashamed to profess Christ Crucified: On their Mouths to signifie, they will be ready with their Mouths, to confess unto Salvation: And on their Breast, to signifie, that with their Hearts they believe unto Justice.

Q. VVhy at the end of the Gospel do they sign their Breast again with the sign of the Cross?

A. That the Devil may not steal the seed of Gods word out of their Hearts.

Q. *W*hat means the Creed?

A. It is a public Profession of our Faith, and the wholsome fruit of the preaching the Gospel.

Q. *W*hat means the first Offertory, where the Priest offers Bread and *W*ine mingled with *W*ater?

A. It signifies the freedom wherewith Christ offered himself in his whole Life unto his Passion, and the desire he had to suffer for our sins.

Q. *W*hat signifies the mingling of *W*ater with *W*ine?

A. It signifies the blood and *W*ater flowing from the side of Christ; as also the Union of the Faithful with Christ.

Q. *W*hy then doth the Priest wash the ends of his Fingers?

A. To

A. To admonish both himself and the People, to wash away the unclean thoughts of their Hearts; that so they may partake of that clean Sacrifice, as also to signifie, that the Priest is or ought to be clean from all mortal sin.

Q. *Why* then after some Silence, doth he begin the Preface with an elevated voice, saying, *Per omnia secula seculorum?*

A. To signifie the triumphant Entry of Christ into *Hierusalem*, after he had lain hid a little space; and therefore it is ended with *Osanna. Benedictus qui venit, &c.* which was the Hebrew Childrens Song.

Q. *What* else meaneth the Preface?

A. It is a Preparation of the People, then for the approaching action of the Sacrifice, and therefore the Priest saith, *Sursum corda*, Lift up your hearts to God: So to move them to lay aside all earthly Cogitations, and to think only upon Heavenly things.

Q. *Why* at those words, *Benedictus qui venit*, Blessed is he that cometh in our Lords Name, doth he sign himself with the sign of the Cross?

A. To signifie that the Entry of Christ into *Hierusalem*, was not to a kingdom of this world, but to a death upon the Cross.

Q. *What* is the Canon?

A. It is the most sacred, essential and substantial part of the Mass not alterable in any tittle without public Authority.

Q. *Why*

Q. Why is the Canon read with a low voice?

A. To signifie the sadness of our Saviors Passion, which is there effectually represented.

Q. Why doth the Priest begin the Canon bowing his head?

A. To signifie the Obedience of Christ unto his Father, in making himself a Sacrifice for sin.

Q. What meaneth the *Te igitur clementissime Pater*, &c. Thee therefore O most clement Father, &c.

A. It is an humble and devout supplication to God our heavenly Father, made in the name of all the People, that he would vouchsafe to accept, and bless the Sacrifice, which we are offering unto him for the peace, unity, and conservation, of the whole Catholic Church, and likewise for the Pope, our Prelate, and all other the truly Faithful.

Q. Why in the middle of this Prayer doth the Priest kiss the Altar, and sign the Host and Chalice thrice with the sign of the Cross?

A. He kisseth the Altar, to shew the kiss of Peace which Christ gave us, by reconciling us to God in his own Blood. He signeth the Host and the Chalice thrice, to signifie, that our Redemption made upon the Cross, was done by the consent of the whole Trinity.

Q. What meaneth the *Memento Domine famulorum famularumque tuarum*: Remember, O Lord, thy Servants, Men and Women? *&c.*

A. It is a commemoration of the living, in which the Priest remembers by name such as he intends chiefly to say Mass for, and then in general, all present, and all the Faithful, beseeching God, by vertue of that Sacrifice, to bless them, and be mercifully mindful of them.

Q. What means the *Communicantes*, *& memoriam venerantes*, *&c.* Communicating and worshipping the memory? *&c.*

A. It is an Exercise of our Communion with the Saints, in which having recounted the Names of the Blessed Virgin Mary, and many other glorious Saints, he begs of God by their Merits and Intercessions, to grant us the Assistance of his Protection in all things.

Q. What signifies the *Hinc igitur Oblationem*, This Offering therefore of our Servitude, *&c.* When the Priest spreads his Hands over the Host and Chalice?

A. It is an earnest begging of God to accept the Sacrifice that is presently to be offered for the Safety and Peace of the whole Church, and Salvation of all from eternal ruine.

Q. Why then doth he sign the Offerings again five times?

A. To signifie the Mystery of those five days,

days, which were betwixt our Saviors entring into *Hieruſalem*, and his Paſſion.

Q. What meaneth *Qui pridie quam pateretur*, Who the day before he ſuffered? *&c.*

A. It is both a repetition and repreſentation of what Chriſt did at his laſt Supper, where he took Bread, bleſſed it, *&c.* and immediately precedes the words of Conſecration ſpoken by the Prieſt, by which he ſacrificeth to God.

Q. What are the words of Conſecration?

A. Hoc eſt corpus meum, &c. This is my Body. This is the Cup of my Blood of the new and eternal Teſtament, a Myſtery of Faith which ſhall be ſhed for you, and for many, to the Remiſſion of ſins. Matt, 26. 27, 28.

Q. What mean thoſe words?

A. They ſignifie, according to the letter, what they effect and cauſe, *viz.* a change of the Bread and Wine into the Body and Blood of Chriſt; and in a Myſtery alſo they ſignifie unto us the Incarnation, Paſſion, Reſurrection, and Aſcenſion of Chriſt.

Q. Why after Conſecration of the holy Hoſt, doth the Prieſt kneel and adore?

A. He kneels and adores, to give Sovereign Honor to Chriſt and ſignifie the Real preſence of his Body and Blood in the bleſſed Sacrament which he then holds in his hand.

Q. Why after Conſecration of the Wine doth the Prieſt kneel, and adore, ſaying,

Hæc quotiescunque feceritis, &c. That is, as often as ye shall do these things, ye shall do them in remembrance of me. 1 Cor. 11. 25.

A. He kneels and adores to give Sovereign Honor to Christ, and to signifie the real Presence of Christs Body and Blood in the Chalice then on the Altar, and he speaks these words to signifie, that as often as we say, or hear Mass, and offer up this Sacrifice, we must do it, as Christ hath commanded us, in memory of his Passion, Resurrection and Ascension: And therefore he goes on, beseeching God by all those Mysteries, to look propitiously upon our Holy and immaculate Host, as he did upon the Sacrifices of *Abraham*, *Abel*, and *Melchisedech*, and to replenish all that partake thereof, with Heavenly Grace and Benediction.

Q. Why after Consecration of each, doth the Priest elevate or lift up the consecrated Host and Chalice?

A. That all the People may adore the Body and Blood of Christ; as also to signifie, that for our sins his Body was lifted on the Cross, and his Blood shed.

Q. For what other end doth he elevate the Host and Chalice?

A. That he, with the whole multitude, may make Oblation of Christ's Body and Blood unto God, which after Consecration, is one of the most essential parts of the whole Service of the Mass, and signifies

nifies that Oblation, wherewith Chriſt offered himſelf unto God upon the Altar of the Croſs.

Q. Why then doth he again ſign the Offerings Five times with the ſign of the Croſs?

A. To ſignifie the Five wounds of Chriſt, which he repreſents to the Eternal Father for us.

Q. What means the ſecond *Memento*?

A. It is a Commemoration of the dead; in which the Prieſt firſt nominates thoſe, whom he intends eſpecially to apply the Sacrifice unto; and then prays in general for all the Faithful departed, beſeeching God by vertue of that Sacrifice, to give them reſt, refreſhing, and everlaſting life.

Q. Why after the *Memento* for the dead, doth the Prieſt elevate or raiſe his voice, ſaying, *Nobis quoque peccatoribus*, And to us ſinners alſo, *&c*?

A. In memory of the Supplication of the good Thief, made to Chriſt on the Croſs; that ſo we alſo (tho unworthy Sinners) by vertue of the Sacrifice, may, with him and all the holy Saints, be made partakers of his heavenly Kingdom.

Q. Why then doth he again ſign the Hoſt and Chalice three times with the ſign of the Croſs?

A. To ſignifie that this Sacrifice is available for three ſorts of Men: For thoſe in Heaven, to an increaſe of Glory; for

those in Purgatory, to free them from their pains; and for those on Earth, to an increase of Grace and Remission of their sins; as also to signifie the three hours which Christ did hang living upon the Cross, and all the griefs he sustained in them.

Q. Why then, uncovering the Chalice, doth he sign it Five times with the Host?

A. His uncovering the Chalice is to signifie, that at the Death of Christ the veil of the Temple was rent asunder. The three Crosses made over the Chalice, signifie the three hours, which Christ hung dead on the Cross, the other two, made at the brim of the Chalice, signifie the Blood and Water flowing from his side.

Q. Why is the *Pater noster* said with a loud voice?

A. To signifie by the seven Petitions therof, the seven Mystical words, which Christ spake upon the Cross with a loud voice, (*viz*) 1. *Father, forgive them, they know not what they do.* 2. *To day shalt thou be with me in Paradise.* 3. *Behold thy mother: Woman, Behold thy Son.* 4. *My God, my God, why hast thou forsaken me?* 5. *I thirst.* 6. *Into thy hands I commend my Spirit.* 7. *It is consummate.*

Q. What means the Priests laying down the Host upon the Corporal, and then covering the Chalice again?

A. It ſignifies the taking our Savior down from the Croſs, and his Burial.

Q. Why then is the Prieſt ſilent for a time?

A. To ſignifie our Saviors reſt in the Sepulcher on the Sabbath.

Q. Why is the Hoſt divided into three parts?

A. To ſignifie the Diviſion of our Saviors Soul and Body made on the Croſs, and that his Body was broken, and divided in three pricipal parts, namely his hands, ſide, and feet.

Q. Why after this doth he ſign the Chalice three times with a particle of the Hoſt, and raiſe his voice, ſaying, *Pax Domini, &c.* The Peace of our Lord be always with you?

A. To ſignifie that frequent voice of Chriſt to his Diſciples, *Pax vobis*, Peace be to you: As alſo to ſignifie the triple Peace, which he hath purchaſed for us by his Croſs, namely, external, internal, and eternal.

Q. VVhy then is a particle of the Hoſt put into the Chalice?

A. To ſignifie the re-uniting of our Saviors Body, Blood, and Soul, made at his Reſurrection: as alſo to ſignifie, that we cannot partake of the Blood and Merits of Chriſt, unleſs we partake of his Cup of Sufferings.

Q. VVhy is the *Agnus Dei*, or Lamb of God, which taketh away the Sins of the world, ſaid with a loud voice?

A. To commemorate the Glory of our Saviors Aſcenſion, and ſignifie, that he was ſlain like an innocent Lamb to take away our ſins, and give us peace.

Q. Why is the *Pax*, or kiſs of Peace, given before Communion?

A. To ſignifie that Peace and mutual Charity, which ought to be amongſt the Faithful, who all eat of one Bread of the Euchariſt, and are all Members of one Myſtical Body.

Q. What mean the three Prayers ſaid by the Prieſt before Communion?

A. They are ſaid in Honor of the Bleſſed Trinity. In the firſt he begs Peace for the whole Church, and perfect Charity amongſt all Chriſtians. In the Second, he beſeecheth God by the Body and Blood of Chriſt, (which he is thereabout to receive) to free him from all evil. In the Third, that it may not prove to his damnation, and judgment, (by an unworthy receiving of it) but to the defence and ſafety of his Soul and Body. And this immediately precedes the Conſummation of the Hoſt and Chalice, which is another of the moſt eſſential parts of the whole Service of the Maſs.

Q. What ſignifies the Conſummation, or Communion?

A. It ſignifies Chriſts Burial, and the Conſummation of his Paſſion.

Q. What

Q. What means the *Domine non ſum dignus, &c?*

A. It ſignifies, *O Lord, I am not worthy, that thou ſhouldſt enter under my Roof; but only ſay the word, &c.* And it was the *Centurions* Prayer, by which he obtained Health for his ſick Boy. *Matt.* 8. 8. And teacheth us not to approach this Sacrifice, but with an humble and contrite Heart.

Q. What mean the Prayers ſaid by the Prieſt after Communion?

A. They are a Thankſgiving to God for having made us partakers of his unbloody Sacrifice of the Altar, and by it alſo of the bloody Sacrifice of the Croſs.

Q. What mean the words, *Ite, miſſa eſt?*

A. They ſignifie, that the Hoſt is offered, Maſs ended, and the People diſmiſſed; repreſenting the voice of the Angel, diſmiſſing the Apoſtles and Diſciples, when they ſtood looking up after Chriſt, aſcended into Heaven, with *O ye men of Galilee, why ſtand ye here looking up into Heaven!* Acts 1. 11.

Q. What means the Prieſts lifting up his hands, and bleſſing the People?

A. It ſignifies the Bleſſing, which Chriſt gave his Apoſtles and Diſciples at his Aſcenſion, with his hands lifted up.

Q. What ſignifies the Goſpel of St. *John*?

A. It ſignifies the Apoſtles Preaching the Goſpel to all Nations.

Q. What is the Miſſal?

A. It is the Maſs-Book wherein this holy Service is contained.

CHAP. XXIII.

The Primer or Office of our bleſſed Lady Expounded.

Q. WHo compoſed this Office?

A. The Church directed by the holy Ghoſt.

Q. Why is the Primer ſo called?

A. From the Latin word *Primo*, which ſignifies Firſt of all; ſo to teach us, that Prayer ſhould be the firſt work of the Day, according to that, *Seek ye firſt the kingdom of heaven and all theſe things ſhall be given you.*

Q. Why is the Office divided into Hymns, Pſalms, Canticles, Antiphones, Verſicles, Reſponſories and Prayers?

A. For Order, Beauty and Variety ſake.

Q. What warrant have you for that?

A. Out of *Col.* 3. 16. *Sing ye in your hearts unto the Lord in ſpiritual Pſalms, Hymns and Canticles.*

Q. Why ſhould the Laity pray out of the Pſalms, which they little underſtand?

A. 1. Becauſe by ſo doing they pray out of the Mouth of the Holy Ghoſt. 2. Becauſe if they do it with devout and humble

humble Hearts, it is as meritorious in them, as in the greateſt Clerks, for a Petition hath the ſame force, whether it be delivered by a learned or unlearned Man: So hath alſo Prayer. 3. Becauſe a Pſalm is of the ſame value in the ſight of God in the mouth of a Child or Woman, as from the mouth of the moſt learned Doctor.

Q. Why is the Office divided into ſeven ſeveral hours?

A. That ſo it might be a daily Memorial of the ſeven principal parts, and ſeven Hours of our Savior's Paſſion.

Q. What ground have you for that?

A. Out of *Zach.* 12. 10. *At that day I will pour out upon the houſe of* David, *and the inhabitants of* Hieruſalem, *the ſpirit of Grace and Prayer, and they ſhall look up at him whom they have pierced.*

Q. What meaneth, *At that day?*

A. The law of Grace, *The new Law.*

Q. What means, *The houſe of* David, *and the inhabitants of* Hieruſalem?

A. The Church of Chriſt.

Q. What means, *the Spirit of Grace and Prayer?*

A. The holy Ghoſt, which dictated the Office, and poureth forth the grace of God into our Souls by vertue of it.

Q. VVhat means, *And they ſhall look up at him, whom they have pierced?*

A. It ſignifies, that the whole order, ſcope, and object of the Office ſhould be Chriſt crucified.

Q. How are the ſeven hours a Memo-

rial

rial of the Passion of Christ?

A. Because seven hours were consumed in his Passion, for, three hours he hung living on the Cross; other three hours he hung dead upon it, and the seventh hour was spent in nailing him to, and taking him from the Cross.

Q. What do we commemorate by the *Matins and Lauds?*

A. His bloody Sweat, and binding in the Garden; as also his dragging from thence to *Hierusalem.*

Q. What by the *Prime*, or first hour?

A. The Scoffs and Indignities which he sustained, whilst they led him thro' the Streets early in the Morning to the Princes of the *Jews*, as also the false Accusations, which were then brought against him.

Q. What by the Third Hour?

A. His Whipping at the Pillar, his crowning with Thorns, his cloathing with a purple Garment, his Scepter of a Reed, and shewing to the People, with *Behold the Man.*

Q. What by the Sixth Hour?

A. His unjust Condemnation to death, His carrying the Cross, His stripping and nailing to the Cross.

Q. What by the Ninth Hour?

A. His drinking Gall and Vineger, His dying on the Cross, and the opening his side with a Spear.

Q. What

Q. What by the Evenſong?

A. His taking down from the Croſs, and the darkneſs which was made upon the face of the Earth.

Q. What by the Compline?

A. His Funeral, or Burial.

Briefly thus:

The *Matins* and *Lauds*, his *Agony*, and *binding in the garden*; the *Prime*, his *Scoffs* and *falſe Accuſation*; the *third hour*, his *cloathing with Purple*, and *crowning with Thorns*; the *ſixth hour*, his *condemning* and *nailing to the Croſs*; the *ninth hour*, his *yielding up the Ghoſt*, and the *opening his ſide*; the *Evenſong*, his *taking from the Croſs*; and the *Compline*, his *Burial*.

The particulars of the Office expounded.

Q. WHy doth our Ladies Office always begin with an *Ave Maria*?

A. To dedicate the Office to our Lady, and to beg her aid for the devout performance of it to God's Honor.

Q. Why do we begin every Hour with, *Incline unto mine aid, O God; O Lord, make haſt to help me*?

A. To acknowledge our Infirmity and Miſery, and our great need of Divine aſſiſtance, not only in all other things, but alſo in our very Prayers; according to that of the Apoſtle, *No man can ſay Lord Jeſus, but in the Holy Ghoſt.*

Q. Why

Q. Why do we add to this, *Glory be to the Father, and to the Son, and to the Holy Ghost?*

A. To signifie that the intention of the Office is, in the first place, to give one, and equal Glory to the most Blessed Trinity, and to invite all Creatures to do the like: This is the principal aim of the whole Office, therefore we not only begin every Hour, but also end every Psalm with the same Verse.

Q. Who ordained the *Gloria Patri?*

A. The Apostles, according to *Baronius* in his 3. *Tome.*

Q. Why do we joyn unto the *Gloria Patri, Sicut erat, &c.* As it was in the beginning, is now, and ever shall be, world without end?

A. Because that was made by the Council of *Nice* against the *Arians*, who denied Christ to be Co-equal and Consubstantial to his Father, or to have been before the Virgin *Mary.*

Q. VVhy after this, for a great part of the Year, and especially betwixt *Easter* and *Whitsontide*, do we say *Halleluiah, Halleluiah?*

A. Because that is a time of Joy, and *Halleluiah* is an Hebrew word, signifying, *Praise ye the Lord with all joy, and exultation of heart.*

Q. VVhy were it not better changed into English?

A. Because it is the Language of the Blessed in Heaven, according to *Apoc.* 8. 6.

There-

Therefore the Church hath forbidden it to be tranſlated into any other Language.

Q. VVhy in Lent, and ſome other times, do we ſay, inſtead of Halleluiah, *Praiſe be to thee, O Lord, King of Eternal Glory?*

A. Becauſe thoſe are times of Penance; therefore God muſt be praiſed rather with tears than exultation.

Q. VVhy do we always ſay, for the Invitatory, *Hail Mary, full of Grace, our Lord is with thee?*

A. To congratulate and renew the memory of our Bleſſed Ladies Joy, conceived at the Conception of her Son Jeſus, and to invite both Men and Angels to do the like.

Q. *What* ſignifie the five Verſes following the Invitatory, which begin, *Come, let us exult unto our Lord?*

A. The five VVounds of Chriſt, from which all our Prayer hath its force and merit, and in honor of which thoſe Verſicles are ſaid.

Q. *What* mean the Hymns?

A. They are a Poetical expreſſion of the Prerogatives and Praiſes of the Bleſſed Virgin.

Q. *Why* are ſo many Pſalms uſed in the Office?

A. Becauſe they are dictated by the Holy Ghoſt, and do contain in a moſt moving manner all the affections of Piety and Devotion.

Q. VVhy

Q. *Why* are there but three Pſalms in moſt of the Hours?

A. In honor of the moſt Bleſſed Trinity, to whom chiefly the whole Office is addreſſed.

Q. *Why* was the Office divided into ſo many Hours?

A. I have told you the chief reaſon already, and one other reaſon is, that ſo there might be no hour either of Day, or Night, to which ſome hour of the Office might not correſpond.

Q. VVhat do the Mattins correſpond to?

A. To the Firſt, Second, and Third VVatch of the Night, conſiſting of three hours apiece; and therefore the Mattins conſiſt of three Pſalms, and three Leſſons.

Q. *What* do the Lauds correſpond to?

A. To the fourth watch of the night

Q. *What* do the Prime, the Third, Sixth, and Ninth hours correſpond to?

A. To the Third, Sixth, and Ninth hours of the day.

Q. *What* do the Evenſong and Compline correſpond to?

A. To the Evening.

Q. *What* mean the Benedictions or Bleſſings given before the Leſſons?

A. They are ſhort Aſpirations to beg Divine aſſiſtance; and the firſt is in honor of the Father, the ſecond in honor of the Son, the third in honor of the Holy Ghoſt.

Q. *What*

Q. *What* do the Leſſons contain?

A. The myſtical Praiſes of our bleſſed Lady taken out of the Prophets.

Q. *Why* do we end every Leſſon ſaying, *But thou, O Lord, have mercy on us?*

A. To beg that the praiſes and virtues of the Bleſſed Virgin, which we have there read, may be deeply ſettled in our hearts, and that God would pardon our former negligence both in his and her ſervice.

Q. *VVhy* is it anſwered, *Thanks be to God?*

A. To render thanks to God for his mercy in beſtowing ſuch a Patroneſs on us, as the B. Virgin *Mary*.

Q. *What* mean the Reſponſories?

A. They are ſo called, becauſe they anſwer one another.

Q. *What* are the Antiphones?

A. The Verſicles which are begun before the Pſalms.

Q. *Why* do we ſtand up at the *Magnificat*, *Benedictus*, and *Nunc Dimittis*?

A. To ſignifie our reverence to the Goſpel, whence they are taken.

Q. *What* is the Collect?

A. It is the Prayer; and is ſo called, becau e it collecteth & gathers together all the petitions & ſupplications of the whole Office.

Q. *Why* is the Collect always ended with thoſe words, *Through our Lord Jeſus Chriſt*, &c?

A. To ſignifie, that he is our only Mediator of Redemption, and principal Mediator of Interceſſion, and that we cannot merit any thing by our Prayers, unleſs we make them in his name.

Q. *Why* make we a Commemoration of the Saints?

A. To praiſe God in his Saints, according to the advice of the Pſalmiſt, *Pſal.* 150. and to recommend our ſelves to their Merits and Prayers.

Q. *Why* end we every hour with thoſe words, *And let the Souls of the Faithful through the mercy of God reſt in peace?*

A. That the poor ſouls in Purgatory may be partakers of all our Prayers and Supplications.

Q. *Why* is the whole Office ended with ſome Hymn or Antiphone to our Lady?

A. That by her it may be preſented to her Son, and by him to his Eternal Father.

Q. WHy are the Nocturns in ſome Offices ſo called?

A. Becauſe thoſe parts of the Office were wont to be ſaid *Nocturno tempore*, in the night time.

Q. *Why* are the fifteen Gradual Pſalms ſo called?

A. From a cuſtom the Jews obſerved of ſinging them, as they aſcended up fifteen ſteps or degrees (in Latin *gradus*) towards *Solomon*'s Temple, ſinging one Pſalm on every ſtep.

Q. *Why* are the Penitential Pſalms ſo called?

A. Becauſe they contain many deep expreſſions of inward ſorrow and penitence, or repentance of ſins committed, and many cries or ſupplications to God for mercy and forgiveneſs.

CHAP.

CHAP. XXIV.

The Solemnities of CHRIST *our Lord (inſtituted for the moſt part by the Apoſtles) and the Sundays of the Year expounded.*

Q. WHat meaneth the Nativity of Chriſt, or *Chriſtmas*.

A. It is a ſolemn Feaſt or Maſs yearly celebrated by the whole Catholic Church from the Apoſtles time to this day, in memory of the Birth of Chriſt at *Bethlehem*; and therefore it is called *the Feaſt of the Nativity*, and *Chriſtmas*, from the Maſs of the Birth of Chriſt.

Q. What meaneth the *Circumciſion*, or *New-years-day*?

A. It is a Feaſt in memory of the *Circumciſion* of our Lord, which was made on the eighth day from his Nativity, according to the Preſcript of the Old Law, *Gen.* 17. 12. when he was named *Jeſus*, according as the Angel had foretold, St. *Luke* 1. 14. and began to ſhed his Infant-blood by the ſtony knife of Circumciſion for the Redemption of the world, preſenting it to his Father as a New-years-gift in our behalf. And it is called *New-years-day* from the old *Roman* Account, who began their computation of the year from the firſt of *January*.

Q. What

Q. What meaneth the *Epiphany*, or *Twelfth-day?*

A. It is a solemnity in memory and honor of Christ's Manifestation or Apparition made to the Gentiles by a miraculous blazing Star, by virtue whereof he drew and conducted three Kings out of the East to adore him in the Manger, where they presented him as on this day with *Myrrhe, Gold*, and *Frankincense*, in testimony of his *Regality*, *Humanity*, and *Divinity*. The word *Epiphany* comes from the Greek, and signifies an Apparition. And it is called *Twelfth-day*, because it is celebrated the twelfth day after his Nativity exclusively.

Q. What meaneth the *Purification*, or *Candleman-day?*

A. It is a Feast in memory and honor both of the *Presentation* of our blessed Lord, and of the *Purification* of the blessed Virgin, made in the Temple of *Jerusalem* the fortieth day after her happy Child birth, according to the Law of *Moyses*, *Levit.* 12. 6. And is called the *Purification*, from the Latin word *Purifico*, to purifie, not that our blessed Lady had contracted any thing by her Child-birth, which needed purifying (being the Mother of Purity it self) but because other common Mothers were by this Ceremonial Rite freed from the Legal Impurity of their Childbirths.

And it is also called *Candlemas*, or a *Mass of Candles*, because before the Mass of that day the Church blesseth her Candles for the

the whole year, and makes a Procession with hallowed Candles in the hands of the Faithful, in memory of the Divine Light, wherewith Christ illuminated the whole Church at his Presentation, where old *Simeon* stiled him, *A Light to the Revelation of the Gentiles, and the Glory of his People Israel*, St. *Luke* 2. 32.

Q. What meaneth the Resurrection of our Lord, or *Easter-day*?

A. It is a solemnity in memory and honor of our Savior's Resurrection, or rising from the dead on the third day, St. *Mat.* 28. 6. And it is called *Easter* from *Oriens*, which signifies the *East*, or *Rising*, which is one of the Titles of Christ. *And his Name* (saith the Prophet) *shall be called Oriens*, because as the material Sun daily ariseth from the East, so He, the Son of Justice, as this day, rose from the dead.

Q. What meaneth *Ascension-day*?

A. It is a Feast in memory of Christ's Ascension into Heaven the fortieth day after his Resurrection, in the sight of his Apostles and Disciples, *Acts* 1. 9. 10. there to prepare a place for us, being preceded by whole Legions of Angels, and waited on by Millions of Saints, whom he had freed out of the Prison of *Limbo*.

Q. What meaneth *Pentecost*, or *Whitsuntide*?

A. It is a solemn Feast in memory and honor of the coming of the Holy Ghost upon the heads of the Apostles, in tongues,

as

as it were of fire, *Acts* 2. 3. *Pentecoſt* in Greek ſignifieth the *fiftieth*, it being the fiftieth day after the Reſurrection. It is alſo called *Whitſunday*, from the *Catechumens*, who were cloathed in *white*, and admitted on the Eve of this Feaſt to the Sacrament of Baptiſm. It was anciently called *Wied Sunday*, (i. e) *Holy Sunday*, for *wied* or *wihed*, ſignifies Holy in the old *Saxon* Language.

Q. What meaneth *Trinity Sunday?*

A. It is the Octave of *Whitſunday*, and is ſo called in honor of the bleſſed Trinity, to ſignifie that the works of our Redemption and Sanctification then compleated, are common to all the three Perſons.

Q. What meaneth *Corpus Chriſti day?*

A. It is a Feaſt inſtituted by the Church, in honor of the Body and Blood of Chriſt, really preſent in the moſt Holy Sacrament of the Euchariſt, during the Octave of which Feaſt, it is expoſed to be adored by the faithful in all the principal Churches of the world, and great Proceſſions are made in honor of it; and therefore it is called *Corpus Chriſti day*, or the day of the Body of Chriſt.

Q. What meaneth the *Tranſfiguration of our Lord?*

A. It is a Feaſt in memory of our Savior's tranſfiguring himſelf upon Mount *Tabor*, and ſhewing a glimpſe of his Glory to his Apoſtles, St. *Peter*, St. *James*, and St. *John*. *And his Face* (ſaith the Text) *ſhone as the Sun, and his Garment became white*

as

as Snow, &c. *St. Mat.* 17. 2. And in them alſo unto us, for our encouragement to Virtue, and perſeverance in his holy Faith and Love. The Etymology is obvious from *Transfiguro*, to transfigure, or change ſhape.

Q. What is *Sunday*, or our Lord's day in general?

A. It is a day dedicated by the Apoſtles to the honor of the moſt holy Trinity, and in memory that Chriſt our Lord roſe from the dead upon *Sunday*, ſent down the Holy Ghoſt on a *Sunday*, &c. and therefore it is called *our Lord's day*. It is alſo called *Sunday* from the old Roman denomination of *Dies Solis*, the day of the Sun, to which it was Sacred.

Q. What are the four Sundays of *Advent*?

A. They are the four Sundays preceding *Chriſtmas day*, and were ſo called by the Church in memory and honor of our Savior's coming, both to redeem the world by his Birth in the fleſh, and to judge the quick and the dead; from the Latin word *adventus*, which ſignifies advent, or coming.

Q. What are the four Sundays of *Septuageſima*, *Sexageſima*, *Quinquageſima*, and *Quadrageſima*?

A. Thoſe are days appointed by the Church to acts of Penance and Mortification, and are a certain gradation or preparation for the Paſſion and Reſurrection of Chriſt, being ſo called, becauſe the

firſt

first is the seventieth, the *second* the sixtieth, the *third* the fiftieth, the *fourth* the fortieth day, or thereabouts, preceding the Octave of the Resurrection, according as their several Names import.

Q. Why is the whole Lent called *Quadragesima*?

A. Because it is a Fast of forty days, in imitation of Christ's fasting in the Desart forty days and forty nights, and is begun the fortieth day before Easter, which is therefore called *Quadragesima*, or the fortieth.

Q. What is *Passion Sunday*?

A. That is a Feast so called from the *Passion of Christ*, then drawing nigh, and was ordained to prepare us for a worthy celebrating of it.

Q. Why is *Palm-Sunday* so called?

A. It is a day in memory and honor of the triumphant entry of our Lord into *Hierusalem*, and is so called from the *Palm-branches* which the Hebrew Children strewed under his feet, crying, *Osanna to the Son of David*, St. *Mat.* 21. 15. And hence is it that yearly, as on that day, the Church blesseth *Palm*, and makes a solemn Procession in honor of the same Triumph, all the People bearing *Palm-branches* in their hands.

Q. What is *Dominica in albis*, commonly called *Low-Sunday*?

A. It is the Octave of Easter-day; and is so called from the Catechumens,

or

or Neophites, who were on that day solemnly divested in the Church of their *white Garments.*

The Feasts of our Blessed Lady and the Saints expounded.

Q. WHat means the *Conception, Nativity, Presentation, Annunciation, Visitation,* and *Assumption* of our Blessed Lady?

A. They are Feasts instituted by the Church in memory and honor of the Mother of God, but chiefly to the honor of God himself, and so are all the other Feasts of Saints, and whatever else, for they are honored for his sake.

Q. How explain you that Answer?

A. The Feast of the *Conception* is in memory of her miraculous Conception, who was conceived by her Parents St. *Joachim* and St. *Anne* in their old age, and sanctified from the first instant in the womb. The *Nativity* is in memory of her happy and glorious Birth, by whom the Author of all Life and Safety was born to the world. The *Presentation* in memory of her being presented in the Temple at three years old, where she vowed her self to God both Soul and Body. The *Annunciation* is in memory of that most happy Embassy brought to her by the Angel *Gabriel* from God, in which she was declared to be the Mother of God, St. *Luke* 1. 31, 32. The *Visitation*

is in memory of her visiting St. *Elizabeth*, after she had conceived the Son of God, at whose presence St. *John* the Baptist leaped in his Mothers womb, St. *Luke* 1. 41. And her *Assumption* is in memory of her being assumed or taken up into Heaven, both Soul and Body, after her dissolution or dormition; which is a constant Tradition in the Church.

Q. For what end are the several solemnities of Saints?

A. They are instituted by our Holy Mother the Church to honor God in his Saints, and to teach us to imitate their several kinds of Martyrdoms and Sufferings for the Faith of Christ; as also their several ways of Virtue and Perfection; as the Zeal, Charity, and Poverty of the Apostles and Evangelists; the Fortitude of the Martyrs; the Constancy of the Confessors; the Purity and Humility of the Virgins, &c.

Q. What meaneth the Feast of St. *Peter's Chair at Antioch*?

A. It is kept in memory of St. *Peter's* installing, and erecting his Apostolical Chair in the City of *Antioch*.

Q. What is the Feast of his Chair at *Rome*?

A. It is a Solemnity in honor of the translation of his Chair from *Antioch* to *Rome*.

Q. Why are St. *Peter* and St. *Paul* joined in one Solemnity?

A. Because they were principal and joint Co-operators under Christ in the Conversion of the world St. *Peter* converting the Jews, and St. *Paul* the Gentiles; as also because both of them were martyred at the same place, *Rome*, and on the same day, *June* 29.

Q. What means the Feast of St. *Peter ad Vincula*, or St. *Peter's Chains*?

A. It is in honor of those Chains wherewith Herod bound St. *Peter* in *Hierusalem*, and from which he was freed by the Angel of God, *Acts* 12. By the only touch whereof great Miracles were afterwards effected, to say nothing of their miraculous joining together many years after into one Chain, with those iron Fetters in which he had been imprisoned in *Rome*.

Q. What meaneth the Feast of *Michaelmas*?

A. It is a Solemnity or solemn Mass in honor of St. *Michael*, Prince of the heavenly Hosts, and likewise of all the nine Orders of holy Angels, as well to commemorate that famous Battel fought by him and them in Heaven, against the Dragon and his Apostate Angels, *Apoc.* 12. 7. in defence of God's Honor, as also to commend the whole Church of God to their Patronage and Prayers. And it is called the *Dedication of* St. Michael, by reason of a Church in *Rome* dedicated on that day to St. *Michael*, by Pope Boniface.

There is another Feast called the *Apparition of* St. Michael, and is in memory of

his miraculous Apparition on Mount *Garganus*, where by his own appointment a Temple was dedicated to him in Pope *Gelasius* his time.

Q. For what reason hath the holy Church ordained one Solemnity in memory of all the Saints?

A. That so at least we might obtain the Prayers and Patronage of them all, seeing the whole year is much too short to afford us a particular Feast for every Saint.

Q. What meaneth *All souls day*?

A. It is a day instituted by the Church in memory of all the Faithful departed, that by the Prayers and Suffrages of the living, they may be freed out of their purging pains, and come to everlasting rest.

Certain other Festival and peculiar days expounded.

Q. WHat means *Shrovetide*?

A. It signifies a time of Confessing; for our Ancestors were used to say, *we will go to shrift*, instead of we will go to confession; and in the more primitive times all good Christians did then (as many do now) confess their sins to a Priest, the better to prepare themselves for a holy observation of Lent, and worthy receiving the B. Sacrament at Easter.

Q. What signifies *Ashwednesday*?

A. It is a day of public Penance and Humiliation in the whole Church of God, and

is

is ſo called from the Ceremony of bleſſing Aſhes on that day, wherewith the Prieſt ſigned the people with a Croſs on their foreheads, giving them this wholſom admonition, *Memento homo*, &c *Remember man that thou art duſt, and to duſt thou ſhalt return.* So to prepare them for the holy Faſt of Lent, and Paſſion of Chriſt.

Q. What means *Mandy Thurſday?*

A. That's a Feaſt in memory of our Lord's laſt Supper, where he inſtituted the bleſſed Euchariſt, or Sacrament of his precious Body and Blood, and waſhed his Diſciples feet; and it is called *Mandy Thurſday*, as it were *mandatum*, or *mandat Thurſday*, from the firſt word of the Antiphon, *Mandatum novum do vobis*, &c. John 13. 44. *I give to you a new command*, (or *mandat*) *that you love one another, as I have loved you*; which is ſung on that day in the Churches, when the Prelates begin the Ceremony of waſhing their Peoples feet, in imitation of Chriſt's waſhing his Diſciples feet before he inſtituted the bleſſed Sacrament?

Q. What meaneth *Good friday?*

A. It is the moſt ſacred and memorable day, on which the great good work of our Redemption was conſummated by Chriſt on his bloody Croſs.

Q. What mean the three days of *Tenebræ* before Eaſter?

A. It is a mournful ſolemnity in which the Church laments the death of Chriſt; and is called *Tenebræ*, or *Darkneſs*, to ſignifie the darkneſs which overſpread the

face of the Earth at the time of his Passion, for which end also the Church extinguisheth all her Lights, and, after some silence, at the end of her whole Office, maketh a great and sudden noise, to represent the rending of the Veil of the Temple. The Darkness also signifies the dark time of the night wherein Christ was apprehended in the Garden; and the noise signifies, the noise made by the Soldiers and Catchpoles at their seizing on our Savior's Person.

Q. What meaneth *Rogation Week*, being the fifth after Easter?

A. It is a week of public Prayer and Processions for the temperateness of the season of the year, and the fruitfulness of the Earth, and it is called *Rogation*, from the Verb *Rogo, to ask*, by reason of the said Petitions made to God in that behalf.

Q. What mean the *Quatuor tempora*, or four weeks of *Ember*, or *Imber-days*?

A. Those are times also of public Prayer, Fasting, and Processions, partly instituted for the successful Ordination of the Priests and Ministers of the Church, and partly both to beg, and render thanks to God for the fruits and blessings of the Earth. And are called *Ember days*, or *days of ashes*, from the no less ancient than religious custom of using hair-cloth and ashes in time of public Fury and Penance; or from the old custom of eating nothing on those days till night, and then only a cake bak'd under the Embers, or Ashes, which was called, *Panis subcinericius*, or *Ember-bread*. D. What

Q. What mean the two *Holy-rood days*?

A. Thoſe are two ancient Feaſts; the one in memory of the miraculous Invention or finding out the holy Croſs by St. *Helen*, Mother to *Conſtantine* the Great, after it had been hid and buried by the Infidels 180 years, who had erected a Statue of *Venus* in the place of it. The other in memory of the Exaltation, or ſetting up the ſaid holy Croſs by Heraclius the Emperor, who having regained it a ſecond time from the *Perſians*, after it had been loſt fourteen years, carried it on his own ſhoulders to Mount *Calvary*, and there exalted it with great ſolemnity; and it is called *Holy Rood*, or *Holy Croſs*, for the great ſanctity which it received by touching and bearing the Oblation of the moſt precious Body of Chriſt; the word (*Rood*) in the old Saxon Tongue, ſignifying Croſs.

CHAP. XXV.

Some Ceremonies of the Church Expounded.

Q. WHat is Holy Water?

A. A Water sanctified by the VVord of God and Prayer, 1 *Tim.* 4. in order to certain spiritual effects.

Q. VVhat be those effects?

A. The chief are, 1. To make us mindful of our Baptism, by which we entred into Christ's mystical Body, and therefore we are taught to sprinkle our selves with it as often as we enter the material Temple (which is a Type thereof) to celebrate his praise.

2. To fortifie us against the illusions of evil Spirits, against whom it hath great force, as witnesseth *Theodoret Eccl. histor. l.* 5. *c.* 21. And hence arose the Proverb, *He loves it* (speaking of things we hate) *as the Devil loves Holy Water.*

Q. How ancient is the use of Holy VVater?

A. Ever since the Apostles time: Pope *Alexander* I. who was but the seventh Pope from St. *Peter*, makes mention of it in one of his Epistles.

Q. VVhy is Incense offered in the Church?

A. To raise in the people a conceit of mysteriousness in the action to which it is

applied.

applied, and to beget a pious esteem of it, as also to signifie that our prayers ought to ascend like a sweet perfume in the sight of God. 'Tis mentioned by St. *Dion. Aut Eccles. Hierarch. c.* 3.

Q. VVhy is the Cross carried before us in procession?

A. To shew that our pilgrimage in this life is nothing but a following of Christ crucified.

Q. VVhy are our foreheads signed with holy Ashes on *Ash-wednesday*?

A. To remember us of what we are made, and to admonish us to do penance for our sins, as the Ninevites did in sitting, sackcloth, and ashes, especially in the holy time of Lent.

Q. VVho ordained the solemn Fast of Lent?

A. The twelve Apostles, according to St. *Hierom. epist. ad Marcel.* in memory and imitation of our Savior's Fast of forty days.

Q. VVhy are the Cross and holy Images covered in time of Lent?

A. To signifie that our sins (for which we then do penance) interpose betwixt God and us, and to express an Ecclesiastical kind of mourning in reference to our Savior's passion.

Q. Why is a Veil drawn betwixt the Altar-piece and the people in the Lent-time?

A. To intimate that our sins are as a Veil which hinder us from seeing the Beatifical vision, or face of God. And as the Veil of the Temple was rent at the death of Christ, so is the Veil of our sins by virtue of his

Crosse and Passion, if we apply it by worthy fruits of Penance.

Q. What mean the Fifteen Lights set on the Triangular Figure, on Wednesday, Thursday and Friday in Holy Week?

A. The three upper Lights signifie, *Jesus*, *Mary*, and *Joseph*; the Twelve lower the Twelve Apostles. The Triangular Figure signifies, that all Light of Grace and Glory is from the blessed Trinity; and fourteen of these said Lights are extinguished one by one after every Psalm, to shew how all their Light of Spiritual Comfort, was extinguished for a time in those most holy Saints, by the Passion and Burial of Christ. The Fifteenth Light is put under the Altar, to signifie his being in the Sepulcher, as also the Darkness that overspread the whole Earth at his Death.

Q. What signifies the noise made after long silence, at the end of the Office of *Tenebræ*.

A. The Silence signifies the Horror of our Saviors Death, the Noise, the cleaving of the Rocks, and rending the Veil of the Temple which then happened.

Q. Why is the Paschal Candle hallowed and set up at Easter?

A. To signifie the new Light of spiritual joy and comfort, which Christ brought us at his Resurrection; and it is lighted from the beginning of the Gospel till after the Communion between Easter and Ascension, to signifie the Apparitions which Christ made to his Disciples during that space.

Q. Why

Q. *Why* is the Font hallowed?

A. Becauſe the Apoſtles ſo ordered it, according to St. *Dionyſius*, who lived in their time, *l. Eccl. Hier. c.* 2.

Q. *Why* is that Ceremony performed at the Feaſt of Eaſter and *Whitſuntide*?

A. To ſhew that as in Baptiſm we are buried with Chriſt, ſo by virtue of his Reſurrection, and the coming of the Holy Ghoſt, we ought to riſe again, and walk with him in newneſs of life.

Q. *Why* is the material Church or Temple hallowed?

A. Becauſe it bears a figure of the Spiritual, *viz.* the myſtical Body of Chriſt, which is holy and unſpotted, *Epheſ.* 5. 27. as alſo to move us to ſome ſpecial reverence and devotion in that place, and all things ſhould be holy in ſome meaſure, which appertain to the ſervice of our moſt holy God.

Q. *Why* is the Altar conſecrated?

A. Becauſe, if the Altar in the old Law were ſo holy that it ſanctified the Gift, *Mat.* 23. 19. much more ought the Altar of the New Law to be holy, which is the place of the holy and dreadful Sacrifice, the very ſeat of the Body and Blood of Chriſt, according to *Optatus* in his ſixth Book againſt *Permenian* the *Donatiſt*. *We have an Altar* (ſaith St. *Paul*) *whereof they* (the Jews) *have no power to eat, who ſerve the Tabernacle*, Heb. 13. 10.

FINIS.

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